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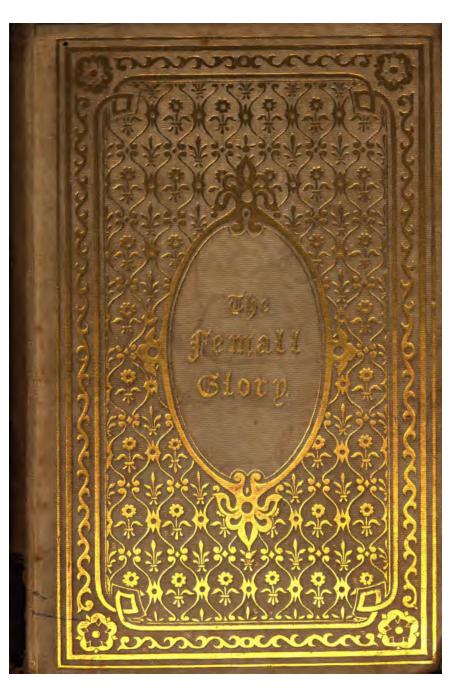
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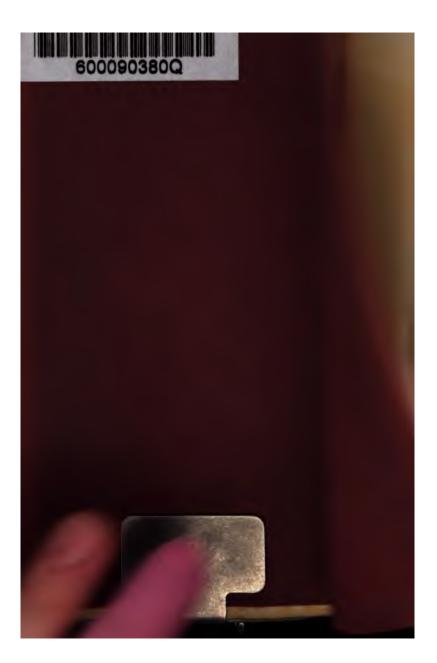
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THE SEMALL SLORP.



"HAIL, Solomon's Throne!
Pure Ark of the Law!
Fair Rainbow! and Bush
Which the Patriarch faw!
Hail, Gideon's Fleece!
Hail, blossoming Rod!
Samson's Sweet Honey Comb!
Portal of GOD!"

Lyra Catholica.

"HAIL, Virginal Mother!
Hail, Purity's Cell!
Fair Shrine, where the TRINITY
Loveth to dwell!
Hail, Garden of Pleafure
Celeftial Balm!
Cedar of Chastity!
Martyrdom's Palm!"
Lyra Catholica.





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With Seven Illuffrations after et al. 727

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The

Life of the Blessed Uirgin;

TOGETHER WITH

THE APOLOGY OF THE AUTHOR,

Now first printed.

By ANTHONY STAFFORD.

A NEW EDITION,
With Seven Illustrations after Overbeck.

" Behold a Virgin shall conceive, and bear a SON."

LONDON:

Printed and published for a Layman of the Scotch Church, and fold by Edward Lumley, 514, New Oxford Street. "How worthily is she honoured of men, whom the Angel proclaimed beloved of God! O Blessed Mary! he cannot bless thee, he cannot honour thee too much, that deisses thee not. That which the Angel said of thee thou hast prophesied of thyself; we believe the Angel and thee. All Generations shall call thee Blessed, by the Fruit of whose Womb all generations are blessed."—BISHOP HALL.

"WE admit genuine, universal, Apostolic Traditions
. . . the perpetual Virginity of the Mother of God."

ARCHBISHOP BRAMHALL.

"The Blessed Virgin Mother is undoubtedly the most highly exalted and honoured of all creatures All generations, according as her Divine Canticle foretold, do call her Blessed. And certainly the highest honour that can be paid to a creature is due to her."

BISHOP JOLLY.





THE PREFACE TO THE NEW EDITION.



HIS PREFACE Contains :-

I. All that has been discovered of the Author of "The Femall Glory," with some notice of his works from Wood's "Athenæ

Oxonienfis:"-

II. Henry Burton's attack upon the Book, from his Sermon on "Fear God; honour the King;" for the delivery of which he was cenfured by the Star Chamber:—

III. The criticism of Wm. Prynne, from Canterburies Doom:

IV. A few words of defence, from an Answer to Burton by Peter Heylin; a work which was licensed by Laud's Chaplain, and written by his Command:—

V. An extract from a reply to Burton's Sermon, by Christopher Dow: And to these are added;—

The Author's Own Apology of his Work, dedicated to Archbishop Laud and Bishop Juxon, and now for the first time printed.

One object with which "The Femall Glory" is reprinted, is to show that a staunch member of the English Church has written a Life of S. Mary, of a Catholic type, which has commanded the approval of such eminent Prelates as Laud and Juxon. This, however, is the least important reason which determined the present reprint. exists, it is believed, no Life of the Blessed Virgin, beyond mere sketches of the dryest and most meagre description. It is hoped, that to some extent, and to comparatively few persons, "The Femall Glory" will supply this deficiency. it only suggests to others the possibility to produce another Life more suited, in some respects, to the age in which we live, either as a compilation or as an original work, sufficient benefit will be ensured from the publication. Meanwhile, we here possess, whatever be its merits, or its faults, a book of genuine English growth, unadapted from Foreign works, and identical with the original edition. Hence, it has a value of its own, which it will retain, even if superseded by another Life of more modern origin and mode of thought and expression. Whether or not the book will be appreciated by those for whose benefit it is reprinted, remains to be proved.

It has been thought wife to reproduce much

Preface to the New Edition.

that was originally written against "The Femall Glory," in order to anticipate criticisms which may arise, in certain quarters, at the present day. All that can be said against the work has been faid two centuries ago; fo that, at the most, modern attacks will but repeat what has been previously urged. To these attacks have been added, amongst others, the Author's own Apology of his book; a reply which, perhaps, many will consider sufficiently complete. If not, Readers are requested to form their own independent judgment, on a candid perusal of the whole book. is enough for some amongst us, at the present day, to remain content with the deliberate decisionon points of doctrine, not in matters of taste-of a Martyr who is only not a Saint, and of a Confessor who acted in the Spirit of a Martyr. Perhaps there are not many persons now living who are competent, either by parts or endurance, to place their opinion in opposition to the judgment of such men as Laud and Juxon. certainly become few to presume to defend that with which they were well satisfied.

The present reprint is a verbatim et literatim copy of the first edition of "The Femall Glory," and of the only MS. of the Apology known to be in existence, that, namely, in the Library of Queen's College, Oxford—with but two exceptions; one word has been altered in the Text, and a single letter in the Apology, neither vari-

'Book of Stafford's (as he calls it), with many feandalous passages in it, was, by the Arch-bishop's special direction, prosessed justified, both by Dr. Heylin, in his Moderate Answer To Mr. Burton, and by Christopher Dow, in his Innovations unjustly charged:

' and this Book neither called in, nor corrected,
' so audaciously Popish was he grown, in this
' particular amongst many others.'

'particular amongst many others.'

"A JUST APOLOGY: or Vindication of a Book entituled FEMAL GLORY, from the false and malevolent aspersions cast upon it by Henry Burton, of late deservedly censured in the Star Chamber. Whether this Book was ever publications.

lished I know not: I once saw it in a 4to. MS. in the Library of Dr. Thomas Barlow, given to him by Sir John Birkenhead.

"Honour and Vertue Triumphing over The Grave: Exemplified in a faire devout Life, and Death, adorned with the furviving perfections of Henry Howard, Lord Stafford, lately deceased; which Honour, in him, ended with as great a lustre as the Sunne sets in a serene sky, &c. London, 1640.

the death of the said Lord, most written by Oxford men, especially those of S. John's College. Our Author, Anthony Stafford, who was kinsman to said Lord, hath also translated from Latin into English, the ORATION OF JUSTUS

"At the end of which are divers Elegies upon

LIPSIUS AGAINST CALUMNY. 1612. [This was printed at the end of his MEDITATIONS AND RESOLUTIONS.]

- "What other things he hath written, or translated I know not, nor anything else of him; only that he died, as I have been informed, in the time of the Civil Wars.
- "[Stafford's Niobe, &c. given by Wood as the first of that Author's Works, is only a continuation, or second part, of a Treatise which our biographer seems not to have been aware of. This is—
- "NIOBE: or his Age of Tears; a Treatise no less profitable and comfortable, than the Times damnable: Wherein Death's Vizard is pulled off, and his Face discovered not to be so fearful as the Vulgar makes it; and withal, it is Shewed, that Death is only bad to the bad, good to the good. London, 1611. Dedicated to Robert Earl of Salisbury, because, says the Author, my Father was a neighbour to your Father, being much obliged unto him, and my own family unto yourself.]"—ATHENÆ OXONIENSIS, by Anthony à Wood, 4to. Ed. 1817: Philip Bliss.

II.

"Add wee hereunto another Booke, intituled THE FEMALL GLORY, by Anthony Stafford, printed by Authority, 1635, wherein he mightily Deifies the Virgin Mary, calling her the 'Grand White Immaculate Abbesse of your

' snowy Nunneries,' to whom he speaks, and before whom he would have them to 'kneele 'presenting the All-saving BABE.' Loe, hence a change of our GoD into a Goddesse. these hee commends, the Sacred Arithmetic, 'in praying on their beades.' And he commends 'Candlemas Day, for the lights burning ' and Masse singing, taken from the Heathen 'euise, and converted into Christian:' that which was performed by superstitious 'Idolaters in honour of Ceres and Proferpina '(Heathen Goddesses) may be turned into the ' prayle and glory of the Virgin Mary.' Again, this day is made holy by the Purification of the 'Mother.' The Assumption of his Lady is set forth with a picture, how she is taken up into Heaven, with Verses. Hee seems to hold the Virgin Mary to have beene without finne. Hee boldly beares himselfe upon the 'approbation of the Church of England, in magnifying the Virgin Mary, not as a meere Woman, but as 'a Type or Idæa of an accomplisht Piety.' He calls her 'White Spotlesse Sowle,' and 'Purity 'itselfe.' He speaks in one place of her 'all-' holy heart,' as in another, of our 'All-Holy-LORD.' He preferres the errour of the adoring extreame, before the Puritans neglecting of her, in calling her Mal, Gods Mayd, and rejecting Hail, Mary, Full of Grace.

hee faith, ' Of one thing I will affure them, till ' they are good Marians, they shall never be good 'Christians.' Of sundry Grandees hee faith, " All which are canonized for Saints, and have 'erected and dedicated Temples to her memory.' Hee recites the many Orders of the Sodalitye, flyling them 'great, worthy, and pious people,' and concludes thus :- For shame let not us ' alone deny her that honour and praise which ' all the world allowes her.' And, 'my Arithe metic will not serve mee to number all those who have registered their names in the Sodalitie of the Rosary of this our Blessed Lady; the ori-'ginal of which is derived from the Battaile of ' Naupactun, gain'd by John of Austria, and 'the Christians; which Victory was attributed 'to her Intercession with her Sonne.' Loe, here the New Great Goddesse Diana whom the whole Pontifical World worshippeth! He invocates her faying, 'O pardon, gracious Princesse, my weake endeavours to Summe up thy 'value:' 'Thou deserv'st a Quire of Queens bere, and another of Angels in Heaven, to ' sing thy praises:' 'I confesse, O my Sweetest 'Lady! that now I have said all I can of thee, 'I have but done like Timanthes:' 'To give thee an estimation answerable to thy merit, is a 'thing impossible.' Many more passages might be added. He calls her ' Womans dearest Mis-'treffe,' 'a glorious Empresse,' Empresse of

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' the lower world.' Hee fays of her, 'If CHRIST ' was faire above the Sons of men, should not she be so above their Daughters?' And in the Epistle to the Feminine Reader, 'This is she, who was on Earth a Confirmer of the good 'and a Reformer of the reprobate,' &c. And in the Epistle to the Masculine Reader, 'Truely ' I beleeve that the undervaluing of One so great ' and deare in CHRIST'S Esteeme, cannot but bee 'displeasing to Him; and that the more we 'ascribe to her, (setting Invocations apart) '[Heere he contradicts his owne practife, O 'pardon gratious Princesse] the more gratious 'we appear in His Sight.' And he concludes it thus, ' I will onely adde this, that fince the ' finishing of this Story, I have reade a Booke of 'the now Bishop [Montacute] of Chichester, entituled Apparatus, &c. and am glad to finde 'that I have not digressed from him in any one 'particular.' So hee. Loe, therefore, what a Metamorphosis of our Religion. Here is a New Goddesse brought in amongst us. The Author glorieth, 'that hee who is the first who hath 'written (as he faith), in our vulgar tongue, on 'the Bleffed Virgin;' and GoD grant hee be the last. But he leans himselfe in al this upon the Church of England—where I pray you? At last I perceive, that this Church of England is the now Bishop of Chichester, in his Apparatus, &c. from whom he hath not digressed in

'any particular.' And surely it were strange, that such a Mystery of Iniquity could be sound but in a Prelate, and in this one by name, for a tryed Champion of Rome, and so, a devout Votary to his Queene in Heaven."—FOR GOD AND THE KING. The Summe of two Sermons preached on the fifth of November last, in St. Matthews, Friday Street, 1636. By Henry Burton, Minister of Gods Word there and then. I Pet. ii. 17. Fear God; Honour the King.

III.

"Anthony Stafford thus extolls, nay justifies the Invocation of the Virgin, and faying Aves to her:—

'Tu gaudi Verbum peperisti & dicit Avete Omnibus:'

(Meditationes, ಆс.)

He proceeds thus in the Reverse of the Ghyrlond:—

'The House of God, the Gate of Heavens Power.'
In the Pannegyricke:—

'To whom the Hierarchy doth throng.'

He styles her 'Most Excellent Princesse,' 'Virgin Mother of God,' Empresse,' 'The alone Faire,' 'Glorious Empresse,' 'White Spotlesse Soule,' 'Woman's Dearest Mistresse,' 'Our Sweetest Lady.' There is a picture [in the original] of her sabulous Assumption into Heaven, cut in brasse, after the Popish forme, with men and

women devoutly kneeling and praying to her, and these verses written under the same:—

"What honor could to this great Queene be done, More then be taken up to Heauen high And there have God for Father, Spoule, & Sonne, The Angels wayte, the world stand wondring by."

After which hee spends many pages to prove 'the verity [of S. Mary's Assumption, as an] 'undoubted truth.' Whereas indeed, it is a meere Popish ridiculous false Legend. And to prove this, he makes her to be borne without Sinne.

"This Booke of Stafford's giving very great scandall to Protestants, and encouragements to Papists, Mr. H. Burton in his Sermon, intituled For God and the King,' discovered and cenfured these extravagent Popish passages in it, advising the people to beware of it. which, amongst other things, he was brought into the Star Chamber, and there censured. But on the contrary, this Popish Booke of Stafford's with the forementioned scandallous passages in it, were, by the Archbishop's special direction, professedly justified, both by Dr. Heylin in his 'BRIEFE AND MODERATE AN-'swer,' (licensed by the Archbishop's owne Chaplain, and written by his command); and by Christopher Dow, in his 'Innovations UNJUSTLY CHARGED;' and this Booke neither called in, nor corrected.—So audaciously Popish

Preface to the New Edition.

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was he growne, in this particular among many others."—Canterburies Doom: or the first part of a Compleat History of the Commitment, Charge, Tryall, Condemnation, and Execution of W^m. Laud, late Archbishop of Canterbury. By W^m. Prynne of Lincoln's Inn, Esquire.

IV.

" As for the Booke intituled THE FEMALE GLORIE, you find not in it, that I fee by your [Burton's] Collections, any thing posatively or dogmatically delivered contrarie unto any point of Doctrine established and received in the Church of England. Some swelling language there is in it, and some Apostrophes, I perceive by you [Burton] to the Virgin Marie, which if you take for Invocations you mistake his [Stafford's] meaning; who tells us plainly, as you cite him, 'that the more we ascribe unto her, fetting Invocation apart, the more gracious we appeare in our Saviours Sight.' novation hitherto in point of Doctrine."-A BRIEF AND MODERATE ANSWER to the Seditious and scandallous challenge of Henry Burton, late of Friday Street, in two Sermons by him preached, &c. By Peter Heylin. 1637.

V

"Neither have I feen that other Booke called THE FEMALL GLORY, nor will I spend words, by way either of censure or defence of

it, upon fight only of those fragments which here hee [Burton] presents us with, as well knowing his art, and at what rate to value his credit in quotations. Yet in all those panegyrick straines of Rhetorick, (for such for the most part they seem, rather than positive affertions) he [Stafford] hath not deviated so much to the one extreme, as Mr. Burton's Marginall hath to the other, in scoffingly calling the New Great Goddesse Diana. And if it be true, that hee [Stafford] hath not digressed, in any particular, from [Montacute] the Bishop of Chichester, as Mr. Burton makes him affirm; I dare boldly fay Mr. Burton will never be able to find the least point of Popery in it. For, it is well known, that Biflop (to whom as if hee had bid adieu to all civility, yea and shame too-terms a Tried Champion of Rome, and so, a Devout Votary to the Queene of Heaven) hath approved himself such a Champion against Rome that they that have tried his strength, durst never yet come to a second encounter."—Innovations unjustly charged UPON THE PRESENT CHURCH AND STATE: or an Answer to the most materiall passages of a libellous Pamphlet, made by Mr. Henry Burton, and intituled, An Apologie of an Appeale. By Christopher Dow, B.D. 1637.

Vigil of S. James.
A. D. 1860.

'Αιέν 'Αριστεύειν.

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Just Apology

OR,

A Vindication of a Booke entituled THE FEMALE GLORY.

From ye false and malevolent Aspersions cast uppon it by Henry Burton, of late deservedly censured by ye Starr Chamber.

Dedicated to

The most Reverend Father in God, William,

Lord Arch-Bishoppe of Canterbury, His Grace;
And William, Lord Bishoppe of London, and Lord Treasurer of
England;

His most honour'd & singular good Lords,

By

ANTHONY STAFFORD, Gent.

[&]quot;Hail! Thou that art highly favoured.

Blessed art Thou among Women."—S. Gabriel.

[&]quot;Blessed art thou among Women."-S. ELIZABETH.

[&]quot;All generations shall call me BLESSED."—S. MARY.

"If any one does not confess that the Holy Virgin is the Mother of God, let him be Anathema."—Council of Ephesus. "Then faid the LORD unto me: This Gate shall be shut, It shall not be opened, and no man shall enter in by It; because the LORD, the GOD of Ifrael hath entered in by It, therefore It shall be shut." EZEKIEL xliv. 2.



MY MOST HONNOURED LORDES:



Y Soule is divided betweene an humble defire to importune your Lordships with lines unworthy your perusall, and a reverend seare least I should interrupt your more

ferious thoughts, & your great important af-But, my Gracious Lordes, necessity (an observer of neither lawes, nor Holy-daies) commands, & I must obey; and (though wth the breach of good manners) endeavour to keepe my Faith unsuspected. With bended Knees I dayly befeech GoD, that I may dye according to that of Tacitus, " bona fama, potius quam magna." Yet, is not my Reputation fo deare to mee, that I will not forgive all injuries done mee, either in Fame, or in Fortune, with the fame facility they are acted. My Mynd is of proofe against all these; for I have learned in my Saviour's Schoole to endure all wronges of this Nature; but hee that calls my Religion

Tacitus.

A Just Apology.

in question, & bringes my Faith to God in sufpition, toucheth me to the quicke, & gives me a deepe wound, weh hee can never heale, fo that the scarre will not remaine. Hee that is not tender and sensible this way, unmanneth himselfe, & is at but best a Monster of Nature in humane shape. By Religion, my Soule is joind, and marrydd, to her Maker & Redeemer; & hee that maliciously and falsly publisheth a divorce betweene God and her, is by farre more cruell than hee, who, by violence, separates her from the body she hath so long inhabited; her vnion with the latter being not so strong, as that with the former. This deadly blow I have received, my most Reverend Lordes, for I am brought upon the stage by the First borne of Infamie, one Burton, heretofore a sweep of his

H. Burton.

H. Burton's
Sermon:
For God &
the King.

rishment.

Hee says I have, "in a Booke intituled THE "FEMALE GLORY, Deified a Creature, the Holy Virgin Mary, & made her equall to her CREATOUR." Though this abominable vntruth will appeare to any man of comon sense, who shall reade that Treatyse of myne; yet are there so many, who will never peruse it, but will take all Allegations brought against mee, by my

Maties Closett, for an Innovatour; for a Blasphemer of my Heavenly FATHER; & a base Desertour of my Mother Church, from whose Holy Brests I never suckt any corrupt Noumalevolent Adversary, for true, that I shall never be able to wipe off the fcandall. Once I determined to answeare his Forgeries; but that thought left me, when I understoode from Doctor Heylins Reply to this simple Schismatique, that your Lordships, and the Church, were refolved to vouchsafe, neither him, nor any of his fellow-fooles any further Answer; but that they should henceforward write at ye perill of their Being in this perplexity, not knowing what course to take, I consulted with my best, and most knowing Friends, who unanimously advised mee not to penne any publique Satisfaction, for two reasons; the first was, for that yor Lord/hips had forbidden it; the next, that those obstinate spirits that would not reade my former Booke, would much leffe furveigh my ensuing Defence. Yet, did they judge it most fitt, that I should endeavour to give your Lordships satisfaction, because to you both I owe it; & lest I should incurre your ill opinions, a difafter weh I would not willingly outlive. you, my Lordes Grace, I stand obliged to lay my Bosome open, in that I have dependency on your Grace; you being the most Honnourable Lord & Chancellour of this Vniversity, whereof I glory to be a Member. my Lord of London, I am ingaged further to expresse myselfe, because by your Authority my Booke was licenc'd; & consequently, no dis-

A Just Apology.

grace can light on mee without reflecting on And to make this short Apologie, another Motive, and a continual Remembrancer, is the honnour and happinesse I have, to bee often conversant with the learned & prudent President, & Fellowes, of that Colledge weth will for ever glory in both your Governments, & predicate yor Bounty by weh it hath beene so much beautified, and inlarged. I know yor Lordshipps love frugality in wordes, I will therefore onely use so many as shall both give you an account, why I presum'd to put my Sickle into the Divines Harvest in wryting this Booke; & also free mee from the odious Aspersions of the Spirituall Rebell: & vindicate the Booke itselfe fro the venemous slanders laide on it. The Labour will not bee great; for the meere quoting of diverse places in it, weh directly make against the profane Idolatrizing of this Superlative Saint, will iustifie me in all eyes, but in those of envy, and her brood.

As for the first, being by many tyes obliged to a most vertuous & learned Lady of this Land, I conceived I could present her with nothing more acceptable, in her sight, than the Lives of the Female Saints, which were never yet, by any man, truly & elegantly written. And to begin this Worke with The Blessed Virgin, the comon method of others, Piety, & my Conscience, enjoined mee. True

it is, I have never received Holy Orders; but as true I ever aspired to that great Dignity; & of all Studies was ever most delighted with that More over, this being but a Hifof Divinity. tory, I saw the penning of it required no subtilty at all, but onely judgment & language; in weh, though I bee no Master, I am no Apprentice; & my affectionate Zeale to the Story, made me confident I should reape (if no Honour) no shame in composing it.

Now Touching My Booke.

In my Epistle to the Read, I make a Protestation in these formall wordes: - "Yet wihall " I professe that I am her Admirer, not Idolater, " and that I no way allow of their profane Cuf-" tome, who rob God of His Honour, and be-" flowe it on her. But this I will fay, that " though I impute not the late troubles and af-" flictions of the Protestant Partie in Germany, " to the small Reverence these paid her, (many

" of God's Judgments,' according to St Augus-"tine, being fecret, none uniust') yet truly I " beleeve, that the undervaluing of One so great

" and deare in Christs Esteeme, cannot but be

" displeasing to Him, & that the more wee " ascribe to her (setting Invocation apart) the

Againe in my Pannegericke, I fay thus:-

" more gracious we appeare in His Sight."

" Thus Holy Virgin have I shaddowed o're

Femall Glory: To the Masculine Reader.

A Panneg yricke upon the Bleffed Virgin.

xxvi	A Just Apology.
	"Thy Picture, in a rude unpolished score,
	"That wisht thave drawne it, with as lively Grace
	" As ever Painter drew the sweetest Face;
	" Yet, would I not idolatrize thy Worth,
	" Like some whose superstition sets thee forth,
	" In costly Ornaments, in Cloths so gay,
	" So rich, as never in the Stable lay,
	"Theese make thy Statues now as famous bee,
	" For pride, as thou wert, for Humility.
•	" I cannot thinke thy Virgin-Bashfullnesse
	" Would weare the Lady of Loretto's Dresse,
	"Though farre more glorious Robes to thee were give",
	" Meeknesse, & Zeale on earth, Glory in Heaven.
	"Take then the Honour thou hast instly wonn,
	" Praise aboue Angells, but below thy Sonn."
	In another part of my Booke, I thus farther
	declare, how much I abhorre the Idolatry w th w ^{ch} I am so uniustly charged:—
ife of the leffed Vir-	"Here my Invention treads a Maze, and my
n: Her	neur is arounce between un eurneje aejire in
rternall eauty.	" praise her to the height, and an holy feare,

Lis Blo gin Int Beauty.

" least in that Praise I should trench on God's " Owne peculiar Attributes. That she was no

" way inferiour to her SONNE according to the

" Flesh, I dare not with some avouch, who mag-"nisie her in a phrase that violates her Mo-

" desty, and makes her to blush at her owne Ex-

Lipfius.

" altation. Her Lowlinesse was such, that it was neerer the reiesting of all Commendations, " then entertaining a comparison, betweene her " selfe, and Him to Whom she had professed her-" selfe a Handmaiden. And no lesse is her shame, " or indeed her trembling, when pens profanely " prodigall, ascribe that Honour to her, we's is " onely proper and due to that DEITY, from we's " she received her Grace, and Being. I will not " with Lipsius ascribe as much to her Milke, as to " her Sonne's Blood; neither dare I side with " thosewhoaverrethat shewas halfe of that Sacri-"fice that ransom'd us, and God's Partner heere. "Nor is my penne so impiously valiant, as to ius-" tifie that God made Himselfe the Patterne, and " communicated to her by Grace what soever Hee " had by Nature. Nor am I of his bold Opinion, " who saies, if man had never sinned, yet CHRIST " should have taken Flesh, to honour her. "men would have her in all things equall to " CHRIST Him Selfe. Neither her Modesty, " nor myne, will admit of this blasphemous flat-"tery. I willingly allow her to bee the Veffell, " but not the Fountaine of Grace. I am much " taken with his Tenet who auers that God " made all things for the use of man, because He " would amply furnish him with matter enough to " busy his head, least hee should be so audacious " as to enquire into His Secrets, and encroach " upon His Prerogatives. Wee need not (thanks

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" to His infinite Goodnesse) bee so dangerously " venturous, since He affordes vs large scope and " ground enough safely to extoll this His Favo-" rite, second to none that ever bore Flesh, either " in her owne Desert, or in His Esteeme."

Also in another place, I show my conformity, and reverence to the Church of England in this very forme:-

Life of the Bleffed Virgin: Her Assumption.

"Wherefore I most humbly submitt this, and " all thinges else Divine by mee handled, to the " censure and determination of the Church of

" England, whose not Connivence alone, but Ap-" probation I know I shall have, in boldly affirm-

" ing that she was a transcendent Creature, not " to be ranck't, in respect of her Worth, with

" any of her Sexe, but to have a place affign'd " her apart and above them all, &c."

Would a man think that Malice and her fpawne, after the reading of this my naked, and open Profession could find any thing to carpe at? Yet, they doe; and make mee seeme, in many points, blamable. Their first, and maine, quarrell is against the Picture of her, in the [original] Frontispiece, weh is as terrible to them as a Lanscippe with a May-pole in it. am, I have seene her Images hung up in most of the Lutheran Churches in Christendome, wch may take this scruple out of their myndes; for certainly wee owe more to Luther, for the Reformation of our Church, than to Calvin; the one being a Planter, the other but a Pruner, though I will not deny him to have beene a man of most excellent partes. This I find, by experience, that by often feeing her Portrait, & that of her Dearest Sonne, I many tymes recall Him & His Merits, her & her Perfections, to my mynd, weh before was void of such Hea-For whatsoever invigitates the venly Guests. eye, leaves a stronger impression in the Soule, then that wch onely pierceth the Eare; wch Truth, hee shall easily discover, who shall first heare a History only reade, & after see it acted When, & wherever I see on the Theatre. her Semblance, then, & there I pay a Reverence to the lovely Vnion of all those rare Vertues, of weh she is the happy Mistresse; but it is not the same Reverence I render her MAKER. To adore this meekest of women, and myne. who would loath both the Adoration, & the Adorer, were (according to the old Adage) "veneri immolare suem." This is the utmost Divine vse wee, of the English Church, make of her Figure. For if wee deny Veneration to those glorious Heavenly Bodies, certainly we shall not give it to wood, and colors. owne part, I feriously vowe that did I live und'r a Prince as impious, and tyrranous, as myne is Pious, and Merciful; & that this Monster were such an Anti-Marian that hee rewarded the least civill respect done her, wth most hideH. Burton's Sermon.

ous Tortures, and abhorred Deaths, I would, on his Racks & amidst his Flames, confesse how much, and how deservedly, I honour her; but not to such a height, as to dishonour her LORD and SAVIOUR. Yet, should I give her that Worship I onely owe to God, & kneele to her till my knees turn'd brawne, my offence furely would not be fo great, as if I should wth Burton call her the Great Goddesse Diana, a finne directly against the Maiesty of the Sacred SONNE, in likening His Bleffed Mother to a vaine, fictitious Goddesse. I think he doubts as much of the story of the one, as of ye other. Sure I am, his detestable affertion infers as much. Of one thing I will affure him, that as there is not a greater argument, that there is plenty of fooles, then that hee, and his companions in ignorance can finde means how to live; so there is not a more evident proofe that this State is not Popilly affected, then y' it fuffers him to breathe a minute longer. had hee vented this blasphemy in any Country where the Romish Religion is professed, hee, and his Booke, had ere this beene confumed in fire; or, at least, hee had beene hanged with it about his necke.

Femall Glory: To the Masculine Reader. To show how much hee vndr values her, hee rails at mee for saying "that (setting In"vocation apart) the more wee honour her, the
"more gracious wee appeare in our SAVIOURS

" Sight:" An affertion weh no good and fober Christian would dare to oppose. I call Truth to witnesse wth mee, that this is y^e very place w^{ch} a Romish Priest exclaimed at, as violently as hee, though in a more mannerly invective: By wch all men of vnderstanding may clearly discerne how Popish was that Assertion of myne. This will I make good, that I have publish't no more in Praise of this Glorious Virgin, then one of his owne Profession hath printed in Commendation of his owne Wife, to whome hee gives the Epithite of Excellent; and avoucheth her to bee as perfect a Creature as Mortality can boast of, deriving her by a long Pedigree from Foxes' Martyrs. Yet, doe I not averre, that hee hath Deified her; for I confesse, shee would have made a very forry Goddesse; I should have said a shrewishd, for I thinke she excells Juno herselfe in wrath and I see no reason why Burton should bee angry that I should find out as many perfections in God's Owne Mother, as hee, or any of his fottish brethren, can espy in any of their purest wives, when the eggs of their eies are at the highest elevation.

And this nameing her the *Mother* of God is another maine exception they make against me. I have already told them in my *Booke*, that the Vnion of both Naturs, God and Man, being in Christ, she must, by strong consequence, bring

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forth both God, and Man. But Burton, & his filly Fraternity, have not braines of a temper fine enough to distinguish betweene the Mother of God, and the Mother of the Godhead; the first of which shee truly is, the latt'r shee is not. Neither have they schollorship enough to finde a difference betweene an Apostrophe, and an Invocation. I am confident, I have, by this, sufficiently manifested to all good and iust Readers, that I have not Deisied the Holy Virgin; but have manifestly proved the Proverb true, "that a Puritan is like a Clocke, we'h will "never sweare, but lye often."

H. Burton's

I must now adde something in defense of my Style, w^{ch} hee so much inveighs at. vehemently braies out against my Rhetoricall flowers, and my " fwelling language" (as hee calls it). And this I nothing marvail at; for anything red not more enrageth a Turkey-Cocke, then Oratory incenceth him, & his Confederates. I know not whence they should fucke this detestation of all Humane Learning, but from the Turkes. They hold it most profane to mixe Humanity wth Divinity; and will not allow Sarah an Handmaid, a Hagar, to Truly, I can alleadge no waite upon her. furer cause of their wrangling and scolding, then their being destitute of theise humane helpes, this skill in the Artes and Sciences: for it is an viuall course wth those who have no weapons

to defend themselves, to runne afarre of, and rayle. I hope my language swells wth matter, not wth wind and froth, as theirs does. Nothing, in this world, is so irkesome to me, as to heare their cold Opium Sermons, weh infuse sleepe instead of Knowledge into the heads of their Auditours. The State should doe well, to fend them to convert the Indians; for though theife wilde People vnderstand them not, yet would they bee much taken with the dinne they make, as being more capable of noise then Reason. Can Patience it selfe (wth out being tired) indure their tedious pumping for improper phrases? They seldome, or never, pen anything weh wee may perceivee by their being in fuch paine and travaile for a supply of wordes; not vnlike a dull Poet of my Acquaintance, who fweat so with labour to find out an Epithite, that he was fain to put of his Doublett. They preach often, read little; not unlike him that passeth more then he drinkes. They reade Authours; &, with much adoe, make a Collection of the scurffe and dandriffe of speech. Certeynly they have invented many pretty wordes; the only pitty is, that they fignifie nothing.

Their Prayers are sutable to their Preaching, sull of Battologies, and Tautologies. They call it, praying by the Spirit; but God forbid, that I should ever believe that the Holy

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A Yust Apology.

GHOST can dictate nonsense, & blasphemy:

against Himselfe: weh surely bolts out from them against their wills, for want of premedi-I heard one of them pray for King tation.

A Puritan's Praver.

Iames, of famous Memory, being then ficke at Thebalds, in these very wordes:-" LORD, " make Thou his Bed in tyme of his sicknesse: & " grant hee may raigne over vs, as long as the " Sunne & Moone endureth; and the Prince, " his Sonne, after him." Who is so dull as not to apprehend that (if God had heard his Prayer) the faire sereous Prince wee are now blest in, must have consequently have been the Prince of Darknesse; the day and night being deprived of theife two radiant Lights? Nay. more, the Vniverse it selfe must have come to ruine; such a dependance it hath on the Vertue of theise two Planetts. Wee speake not to Princes wthout great study, and precogitancy; much lesse should wee to GoD, since an Age bestowed in contemplation cannot furnish us with wordes sutable to so Infinite a Worth, to fo Glorious a Maiesty. God so willing eccept my ejaculatory Prayrs; al my others shal bee fett; for I can never thinke any wordes good enough for Goodnesse It Selfe. And were not theife men the fworne flaves of obstinacy, their obdurate hearts would be ravish't wth the Collects composed by the Church of England; it being the most perfect forme of Prayer, any Church of the Christian Worlde can produce. I have reade it both in Jtalian, & French; and can affure them that the most able men of both theise Nations have it in admiration. Yet, theise Novellists (who disclayme all Antiquity, and condemne, in all things, the practise of your Primitive Church) abhorre, and sleight these Divine Collects, as much as they doe an obscene Ballad.

Theife men have ever Nature betweene their teeth, and torment her with repining, not fo much at their owne harme, as the good of They have neither actuall, nor verothers. ball Charity: not actuall, for they relieve no man; not verball, for they censure all men. If there bee but one spott in a faire life, they fixe their eyes on that, and shut them against the beautifull remainder: not unlike to him. who looking onely on the Sunne's Eclipses, should judge him darke and obscure; or by the onely viewe of the lees, despise the Wine. They leave the fafe and ready Roade, and take Bywaies of their owne, wch leade to dangerous Precipices, as faction, and combination against the Church, and Common-Wealth. prave God's Holy Orders of Arch-Bishops, Bishops, &c. They seeke to rob Him of His Altars, and barre Him Harmony in His Owne House. But it is nothing at all strange to mee, that they will not afford Him Altars, nor bowe

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before them, when they will not bend their knees at His Sonne's Name; nor stoope to His Anointed; nor to those who, by Him, are placed over them, not as perpendicul Stones (as they falsely imagine) to braine or bruise them, but as holy Tapers to give them Light. That they deny the Lord the Melody wenh Hee requires in His Church is apparent; for Astolpho, his horne, in Orlando affrighted not more all that heard it, then the sound of an Organ

A Puritan's Sermon.

terrifies them.

S. Austin.

this Instrument, in yo Pulpit, saying "that" though all men well knew, y' the Divell was "made the Organ to tempt Eve, yet there were found men so desperatly wicked as to play upo

ciety not long fince, declaymed bitterly against

One of their little learned So-

"Organs." S'. Austin (if they scorne not his Instructio), will tell them: — "Musicam ideo "approbari in Ecclesia, vt per oblectamenta au-

"rium infirmior animus in ascensum pietatis as"furgat." But what talke I of S' Austin to
them who revile the Fathers, and hold their
best Doctrines and Sentences, but as Pearles
gathered out of Mud. They are very angry
wth theise Holy Men, because they write not to

the Meridian of their vnd flanding, as not vouch fafing to descend to their capacities. Sure I am had they supplyed the roomes of these grave Fathers, against the Pelagians, Donatists, and other Subtle Combatans, that then on all

fides affayl'd, the Church, I will not fay Shee had beene defaced, (for so great a mischeife God's Providence would not suffer) but she had vndoubtedly endured as many difgraces as afflictions, & had not enlarged her selfe, and flourished, as at this day shee does. Cicero says Cicero. of a Romane Dunce, in his tyme, "that he " would have beene a learned man among it the "Brittains;" & I will affirme that theife formall Hypocrits would have feem'd very profound had they lived in the ninth Age of the Church, when ignorance had so clouded her, that shee could scarsely see, or bee seene. They put mee in mynd of the Christians weh Lucian speakes of in the Life of Peregrinus, whom hee maintaines to have beene fo simple that they would ent'taine any halfe learn'd Impostor, and afford him an eminent place amongst them. This Atheist who ieered his owne Gods, noe doubt would not spare ours, nor those His Servants who bore His Name, & therefore flanderously, questionlesse, layd this imputation on But I will boldly, because truely, affirme, that theife Puritanicall Christians will admit of any Church-Mountebanke, any Literator, foe hee can shew him selfe seditious enough. Disobedience to their Sovereigne, and his Edicts is a thing they prfesse. Hee commands to wearre the Surplice, and to reade his Booke, weh tollerates lawfull Recreations, on the Sab-

xxxviii A Just Apology. baoth, to the Congregations comitted to their charge. Most of them protest they had rather put of corruption, then put it on; that is, they had rather dye, then weare the one, or reade the other. Some more Politique amongst them then the rest, being driven to that streight, that they must either bee conformable, or loose their Livings, condescend to weare the Surplice: & to instifie this their fact, under the coulor of Conformity, make this Embleme of Innocency more odious to the people, telling them that they would wear a Bable in ye Church rather then leave God's Service, and disobey their King; what else implying that the Surplice, and a Bable, are things equivalent. of them, not long fince, feeing that hee must either publiquely reade the Booke of Lawful Liberty, or forgoe his Parsonage, deigns so to reade it, indeed, but wth preface:- "Beloved in A Puritan's Preface. " the LORD, I am commanded by my Sovereigne "King Charles to reade this Booke to you; but

"Queene Elizabeth was a very wife and godly

" Woman."

hereby hee intimates, I could not doe it; an awful Reverence to GoD's Vice-Gerent, would so shake my hand. I must take leave so to certify them, that I have lived two yeares in their mother Church of Geneva, & that there is in their vsuall custome, from after Dinner till Sermon tyme, & againe, from after Sermon till

Had I a defire to write what

Night, to play at Bowles, Nine-Pinns, Palle-Malle, a Game they so calle, & to shoote in Gunns, & Crosse-Bowes, & to vie diverse other Recreations. But our Factionists think they doe nothing, if they excell not their Patterne, & therefore some of them wash their Handes & Faces, after the manner of Children, on Saturday at Night; some then cooke their Meate for Sunday; & others lye in their Cloths all night, because they will not dresse them selves on the Sabbaoth. Nay, I knowe not who shutt vp his Bees, and smothered them, because they should not worke on that day.

If your Lordsbips and the other Bishops should introduce the Wafer into yo Church (with went the Genevians have received ever since their first Reformation, till within these few years past) what Combustion would they make in all the Quarters of this Land? Yet, hath the continual vie of It not caused any, yo least Mutiny, or Insurrection, in that Citty.

Yet if theise men were onely thus ridiculous, they would make vs the better sport, & they might be connived at; but they are dangerous, even above the Jesuite. They teach Deposition of Kings, as Dr. Owen, in a Booke of his called Herod and Pilate reconciled, plainly demonstrates. Nay I had an English Booke of theirs, & thinke I can yet recover it, that vrgeth many Textes of Scripture, to prove the lawfull-

Dr. Owen's "Herod and Pilate reconciled."

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nesse, not onely of deposing, but also of murthering Princes, & quite puts downe Mariana, in that King-killing Doctrine. It was so contagious, that I was affraide it would have infected my other Bookes, & therfore I expell'd it my Study. They hold that yo inferior Magiftrate may depose the Superiour; & I remember to have reade a Question, put by one of theise Incendiaries :- " Whether, or no, if the Head " bee giddy, the Handes may not lawfully bind " it?" And they have a Prophecy as pernicious as this Question, web is:- "That there " will never bee an Order in this Lland, till "there bee a Disorder;" the dangerous Inference whereof is easy to bee vnderstood. In what Esteem they have Kinges, is manifest to all men, by Burton's execrable and vnpardonable flander against King Iames, concerning the forementioned Booke of Liberty; wch villanous scandall required his Head, as well as his Eares. This irreverence, and incivility, to Princes I imagine they might vnhappily drawe from Luther, who shakes up Henry 8. in a very vnmannerly style, calling him " momum, mimum, fultum, Pharaonem;" & all his Courtiers, hee termes "Iannes, & Iambres." Hence wee learne at what an infamous rate this magnanimous Prince bought his Tytle of De-

fender of the Faith; for bye his Booke against Luther hee purchased it. I dare say, never

A Puritan's Queßion.

A Puritan's
Propbecy.

H. Burton.

Prince & Church-man were better matcht then theise two. Though Henry the 8. was so fierce, & couragious that hee was called the Man-Queller, yet hee mett wth one of as fiery a temper as him selfe: For Luther had, as often as hee, sac'd danger, and death it selfe, though not the same way; his Valour beeing passive, the King's active. Yet, will the greatest Favourers of Luther acknowledge, that hee never gave a more barbarous Testimony of his high mynd, then hee did in so shamefully reviling this mighty Monarch. Hee might have learned from Pliny that, "Eloquentia sine moribus male discitur."

I have read that one of the Christian Casars making a publique Oration before a whole Acadamie, where in hee now and then stumbled. Priscian, a Bishop, standing behind him, said, in fomwhat too lowd a whisper:- "Cæsar, you " bave forgotten your Grammer." To whom, hee, as lowd, replied :-- "Bishop, you have for-" gotten your Etbickes." Certainly, wee owe Reverence & Respect to the Dignity of Princes, though our enemies; much more are wee bound to pay it those who may rightly challenge the payment of that due Debt, by being placed by God over vs. Yet, as I said before, theise Reforming Mutineers make as bold wth the King's Maiesty, as they doe with the Pope's Holinesse. How they have abused King Iames, I have already related; and can, wth the same facility, expose Pliny.

Bishop.

Cæfar.

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to open view, how much, & how often, they have injured his Heroicke Sonne now reigning, a Prince, great in the Vnion of the Roles, greater in that of the Lawrells, but greatest of all, in the Love of his People. He knowes full well, that full ill it went with Mankind, if the Almighty MAKER of all thinges should confine His Favour to one, & neglect the remainder of Humanity, and therefore as a God on earth, (in imitatio of the Heavenly) diftributes his Favours amongst his Subjects; but not eodem gradu, because they are not eiusdem Like the Sunne, hee strives to impart the Light of his Countenance to all, and where his Beames cannot reach, thither his Warmth extends. Though all cannot enjoy the honour of his Presence, all are sharers in the comforts of his Benefits. Hee hath beene, by his prudent Parent taught, that as a child that is hungry may bee still'd awhile wth dandling, and finging, but it must have the Breast, or it will not be contented long; fo good and gracious wordes please well, but good deeds (as doing iustice, and seeking the common good) are they weh give the chiefe content to subjects. doth the care hee takes for vs ever weary him; but is as indefaticable in doing good as Heaven in motion. How fortunate are wee in living vnder fuch a Prince, who so farre excells his subjects in Vertue, as in Dignity.

happy are you, my Gracious Lordes, on whom his Beames are most plentifully bestowed; & no leffe bleffed is hee in fuch Counfell", in whom all the abilities of compleat Statists, & all the requifites of pious, & learned Church-Men conspire to advance the state of the Church, & Common-Wealth, wherein wee live; & by whose holy and fage monitions, our deare Master's Perfections are dayly both increased, and con-O may Envy, wth all her Engines. never give a stopp to those your incessant endeayours to plant Peace & Plenty amongst Well may Malice pry into your Actions; but once I am fure shee shall never bee able to espie the least blemish in them. In vor Tudicaturs, Impartiality holdes the Scales; & you imagine the Bench to bee your Death-Bed. From your afflicted Petitioners, you take not for much as Xeniola (as Pliny professed of him selse) and all the Fraudlesse sthe Auncients drewe, who tooke nothing fro those, for whom they had done most; but held the Service of the State amply rewarded in it selfe. It is not vnknown to you, that the iust man is like the Fable of the Snake, who, though Death cut him in funder, hee will ioine againe. constant, most pious Lordes, in the vertuous, though rough and spiny course you are to runne; and approve your felves to bee the wife men Senneca speakes of, the state of whose mynd is | Senneca.

Pliny.

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like that of ye world above the Moone, where there is no change. This doing, though Oblivion may seize on your Tombes, on yor Etrnall glorious Memories it shall not.

Having satisfied your owne Consciences, and the expectations of all good men, despise the vicious, & their Censures; for you owe neither the Divell, nor his Memb¹³, any satisfaction.

I heare theise Enemies of God, and His Church, daily exclaime against your cruelty, & yet doubt of your Integritie in Religion, though you my Lordes Grace have publiquely expressed your Zeale to God, and His House wth that Ardency, Ingenuity, and Affection, that a man would thinke you strove to demonstrate the

fay, (to vse their owne sordid style) "that a "cruell Counsellour to a Prince is y Hangman's "Factour;" & I will not forbeare to acquaint

Soule may bee made visible. They spare not to

them wth this Truth, "that bee who is merci-"full to y wicked, is cruell to the good." These Zoili, as at first their disabilities made them

looke for no good from this *Church*, wherein Desert meets with its reward above its wish; so ever fince by their private practises against her, they give a sure evidence they seare no evill shee can inslict. " No Spirits (saith Livy)

Livy.

A Puritan's Proverb.

A Christianman's Reply.

" are so ready to envy, and malice others, as they whose Degree and Estate is not answerable to

" their haughty Myndes; & such commonly, as "they bate the Vertue, so they despise, the good " Fame of another." How accurfed and miferable were wee, if your Lordshipps were of a Disposition to entertaine the malice, and spite of fuch Detractours, & to interest, and insert publique Authority wth in their private Factions. Surely, such a slaughter of English would ensue, that we should swimme to our Temples in a Flood of our owne Bloods, & come backe by the fame Streame. But (thankes bee to God) your Lordships, & the rest of that Honourable Court are soe farre from hearkening to their idle libellous suggestions, that you have chastised the Authours of them, though farr below the merit of their crimes. " Acerrimus " emendator timor," faith Pliny. If I might heere presume to insert my humble Advice, I should affure your Lordships that there wants nothing more to the suppressing of these Vipers, fo ill affected to the State, then the hanging up one of their prick-eard Printers here; and the intreating the Vnited States, in his Maiesties name, to proclaime fome great punishment, both against body & goods, against all such as shall either write, or print, any thing factious against him felfe, his Church, or State. leeve, my Lordes, the States would not judge it feemly, nor fafe, to deny our Royall Master this Request. In my Knowledge, Amsterdam

liny.

A Just Apology.

S. Iames.

felves. If they will liften to St. Iames, hee will informe them "that this is true Religion" "Sundefiled before God, to visit the Widdowes" and Fatherlesse, Sc." Envy, that rust of their Soules, will at length consume them; for we all know they fetch this holy Fire, they so much boast of, sto the Divell's Kitchen, who first envying Man for aspiring to that Supreme Place hee fell from, sought to supplant his Happinesse, and to drive him out of the Terrestriall & Celestiall Paradise.

If for this, my Charitable Advice, they (keep-

ing their owne Custome) return mee ill Language, I must not onely, with Patience, endure it, but applaud my Fate, weh will allowe mee fuch glorious Companions in my Sufferings, as my King, the Lordes of His Councell, both Spirituall, & Temporall, and all the Fathers of the Primitive Church. I will give them good Security never hereafter to reply to any fottish satyricall Pamphlett of theirs. They and others complaine that they are not fully answered by D^r Heylin, & M' Dowe, and therefore much lesse will they bee satisfied by my vnable penne. The best Tennis-player living cannot shew his cunning, if his Opposer cannot put him to the best of his Play; neiver can the best Schollar breathing shew his learning in refuting the idle obiections of a shallow Adversary, who denies thinges

vniverfally granted. The most compendious

A Briefe and Moderate Answer, to Innovations unjustly charged. way of confuting theise Wranglers is to give them the lye. If my Vote might passe, I would first have them answered by Westminster Schollars, next by Eaton, & soe successively, by all the Free-Schooles throughout the Land.

I will adde no more, touching my selfe, but this, that I will give the whole body of their Schisme seaven years to paralell that Panegericke of myne, weh they so much vilifie, and could wishe they had another Robert Wisedome to helpe them. And I dare them, or any malignant Censurer, of what Sect soever, to write The Bleffed Virgins Story after mee. theife Simplicians, out of the jointe Stocke of their witts, are not able to equal it; & therefore turne despaire into iudgment. Had I debased her all I could, theise sworne Enemies of all her infinite Graces, had extoll'd mee to the Skies; or had I superstitiously idolatriz'd her, the Papists had both magnified and advanced mee; where as (keeping the middle) I am cryed downe by both the extremes. loath all Preferment that must bee acquired by fwimming against the Streame of that Church from whom I received the first Principles of my Religion, weh, till death, I will preserve It were a vaine Ambitio in mee to feeke to shunn the common fate of all Bookes, " Laudatur ab bis, culpatur ab illis."

Femall Glory.

To give the world a Testimony that I freely forgive Burton and his sellow Martyr, (Quibene loqui non didicerunt) for what they have written, or intended against mee, I have lately dissuaded a Friend of myne from publishing a Treatise the Tytle where of is this:—The Lives of the three Crop-Eard Saints, who first suffered within their Heads, next without; first lost their Wits, then their Eares, &c.

I most submissively crave yor Lordships Pardon, for importuning you with this weake Discourse, vnworthy of your Viewe, and vnable to endure the test of your more prosound, and strong Judgments; where in, if I have beene a little too tart, I humbly beseech your Lordships to impute it to the extremity of the Wrong done mee.

I will now conclude wth this best of Antidotes against the worst venome Detraction can spit out, "Regium est male audire, cum benefeceris."

Your Lordships

Most humble, loyall Servant,

Antony Stafford.



THE GLORP:

or,

The Life, and Death of

OUR BLESSED LADY,

The Holy Virgin

GODS Owne Immaculate Mother;

To whose Sacred Memory the

Author dedicates these his
humble Endeavours:

A Treatise worthy the reading & meditation of all modest Women, who live under the Government of Vertue, & are obedient to her Lawes.

By ANTH: STAFFORD, Gent.

"A Thoman shall compass a MAA."—Jer. xxxi. 22.

LONDON:

Printed by Thomas Harper, for Iohn Waterson, and are to be fold at his Shop in Pauls Church-Yard, at the figne of the Crowne. 1635.

"O Mother Maide, O Maide and Mother fre, O Bufhe unbrent, brenning in Morfes fight, That ravishedst doun fro the DEITEE Thurgh their humblesse the gost that in thee alight.

Lady, thy bountie, thy magnificence, Thy vertue, and thy gret humilitie Ther may may no tong expresse in no science.

My Conning is so weke, O blissful Queene,
For to declare thy grete worthinesse
That I ne may the weighte not sustene."
CHAUCER, The Prioress Tale.



a Cable of the Principall Things

handled in this History.





HE Preface to the New Edition; containing some Account of The Femall Glory, & its Author; the Attacks upon the Book, by Henry Burton, & William Prynne; &

the Defence thereof, by the Reverends Dr. Peter Heylin, & Mr. Christopher Dow, B. D. P. v

A Just Apology; or A Vindication of a Booke entituled The Female Glory, from the false and malevolent Aspersions cast uppon it by Henry Burton, of late deservedly censured in the Starr Chamber. By Anthony Stafford, Gent. . . . Page xix

The Femall Glory; or the Life and Death of the Holy Virgin Mary. By Anth: Stafford, Gent.

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"We believe the *Mother* of our LORD to have been not only before and after His Nativity, but also for ever, the most *Immaculate* and *Blessed Virgin*."

BISHOP PEARSON.

- "Far be it from any Christian to derogate from that special privelege granted her, which is incommunicable to any other. We cannot bear too reverend a regard unto the Mother of our LORD, so long as we give her not that worship which is due unto the LORD Himself."

 BISHOP PEARSON.
- "Making mention of the All-holy, Undefiled, and Moss-Blessed Mary, Mother of God, and Ever-Virgin, with all Saints, let us commend ourselves, and each other, and our whole life unto Christ our God."

BISHOP ANDREWS.



THE CPISTIC DECICATORY.

TO THE MOST HAPPY MISTRESSE
of all imaginable Graces, which
beautifie, and ennoble, both
body, and minde, the

LADY THEOPHILA COKE.

Madame,



Y Motives for the Dedication of this ensuing *Treatise* to your *Ladiship*, are three; your Knowledge, your Vertue, and my owne Obligation. For the first;

as it is to you a fingular Ornament, and Content, so is it to me a special Comfort; for you cannot delight more to understand, then I doe to be understood. Had I written to your Ladiship in the Roman Language, the French, the Italian, or the Spanish, they had been almost as familiar to you as this your native Tongue, in which you are Mistresse of so great

an Elegancy, that no words are fo fit as your owne, to eternize your owne Actions. these are only the conveyances of Learning, the vast body whereof you have fathom'd, and in every severall part of it are Mistresse of as much, as the want of an Academicke Education, and the manifold divertments incident to your Sexe, permit. And of this inestimable treasure, Modesty keeps the key, and shuts out Oftentation; not fuffering a word to iffue forth, without a Grace to attend it. Hence it comes to passe, that as it is impossible to handle perfumes, without bearing away part of their fent; so, to converse with you, without favouring of your Goodnesse. Nor does your Discourse alone relish of your sweet Disposition; for you reade not of a Vertue, which you forthwith put not into act, and adde to it a greater beauty, then it had in the Example from which you deriv'd it.

The confideration, Madam, of these your Excellencies, confirm'd in me a beliefe, that this Portraiture (though impersect) of the Prime President of Femall Persection, would prove a Present most acceptable to your Ladiship, to whose Innocency you make as neer an approach as any thing mortall can doe. Should I say you are without sinne, I should impiously contradict the Scriptures. Should I say you have any, I should unjustly goe against mine

The Epistle Dedicatory.

own knowledge; for neither I, nor I think, Envy her felf, could ever yet discover in you the least imperfection. Sure I am, if you have infirmities, they are intestate, unlesse you place your owne Conscience for a witnesse, which it will not better become to judge it selfe, then it will doe my Charity to cleare it. Nor is this Purity of yours froward, and formall; but gentle, free, and communicative. You shew the world that there is a Christian Freedome, of which we may lawfully partake. faire Demeanour you cleerly demonstrate, that Sanctity may be without Austerity; and Vertue fecurely fociable, and that shee is more fruitfull in fociety, than in folitude.

This testimony, Madame, Truth, and the people (whose Register I am) commanded mee to give you, and commend to Posterity. I cannot descend to such basenesse, as to slatter you; yet, (if I should,) would not you be slatter'd, who are like a sweet Instrument, that sends forth a delightfull Sound without being sensible of its owne Harmony. No, no, Heaven forbid my lines should bee like those Sacrifices, out of which they used to plucke the heart, but leave the tongue behinde. I seriously protess, that if you were Empresse of the World, and were withall as eminent in Vice, as you are in Vertue, I would not give you the least praise in exchange for all your

large possessions; for no gold shall ever winne

Plinius fecundus in Epift. mee to guild finne. And I freely confesse, that if within the large circuit of my Conversation, or Reading, I could have sound a seminine Example, fairer then your owne, to her perusall, if living, I had commended this Treatise, if dead, had bequeath'd it to her Memory. Such a prostituted Eloquence, as made Apologies for Messalina, and Quartilla, are, to me, odious. But wee must warily distinguish betweene a grosse Flattery, and a due Praise; the latter of which, saith Pliny, no man contemneth, till hee hath left to doe things praiseworthy. As we cannot over-worship the True Deity, so wee cannot over-worship the True Deity, so wee cannot over-praise a true Piety. It onely now resteth, that I offer up to your

Ladiship, two Petitions; the first of which is, that you would vouchsafe to permit this Booke. under your gratious Patronage, to doe that where you are not, which you performe where you are; that is, to confirme the good, and The next is, that your convert the bad. Ladiship would be pleased to accept of my fubmissive Gratitude, which, though great, can be no way proportionable to the infinity of These I would endeayour here your favours. to summe up, were I not deterred from the attempt by Impossibility, and your noblest Nature; to which nothing is more displeasing, than thankes for an old Benefit; nothing more

The Epistle Dedicatory.

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pleasing, than the conferring of a new. I choose, therefore, rather to be argued of Ingratitude, than of offending your Ladishippe, whose service next to that of God, I justly glory in, it being the onely Honour now left,

Your Ladiships

Most bumble, loyall Servant,

ANTH. STAFFDIRD.





To the Feminine Reader.

OU are here presented, by an extreme Honourer of your Sexe, with a Mirrour of Femall Persection. It is not a Glasse, wherein a Babe, a Foole, or a Monster may see it

felfe, as well as you. By this, you cannot curle your haires, fill up your wrinckles, and so alter your Looks, that Nature, who made you, knowes you no more, but utterly forgets her owne Workmanship. By this, you cannot lay spots on your faces; but take them out of your Soules, you may. By this, you cannot compose your Countenances; but your Mindes, you shall; and give them a never fading Beauty. In this, you may discerne all Vertues, and all Graces at their full growth. Here, you may discover Charity distributing; Temperancy abstaining; Patience suffering; Humanity yeelding; Chastity resisting; Valour combating; and Prudency assistant all these. Here,

any Ornament you already have, you may better; and any you have not, you may purchase, at the easie rate of reading, and imitating. Here, you may learne to transforme your ugly Vices, into as amiable Vertues.

This Glasse will not flatter you; nor, if you be angry with it, for shewing your Deformities, can you breake it. Both the matter, and the reflections, here, are all internall; and, therefore, not tangible. This is Shee, whose Embleme, ingenious Antiquity made an Vnicorne, laying his head in the lappe of a Virgin: This is the faire Tree; whose lovely Fruit, once tasted, expels, not for a time onely, but for ever, the Venome of the This is she, who was, on most deadly sinnes. Earth, a Confirmer of the good, and a Reformer of the reprobate. All her Visitants were but so many Converts, whose bad affections, and erronious opinions, the sweetnesse of her discourse had The Leprosie of sinne was her daily cure; and they (whom Vice had blinded) were, by her, restored to their inward sight, and their prostrate Soules adored Divine, Majesticall Vertue, residing in this Sacred Temple. ference with her, rais'd them above themselves; and enfranchis'd their Soules, till then, chained to their bodies. The knowledge of her, humbled the most proud natures; for the lustre of her Merits, render'd their owne obscure. the emulation of this chaste Turtle your onely

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To the Feminine Reader.

study! and not in words onely, but in deeds also shew your selves Proficients; for Vertues meditated, and not acted, do but puffe us up the more, wee easily beleeving, that wee are what we resolve to be. On this, ground your beliefe, that shee amongst you who shall constantly tread in her paths, shall at length arrive at the Celestiall Paradice which now she inhabits, and shall receive this Salutation, not from an Angell, but from God Himselfe; Welcome, thou saire Soule, full of Grace, enter into the Glory, I have prepared for thee.





To the Masculine Reader.



OR to you also (though of a different Sexe) this Booke belongs, to whom the Sacred Subject of it brought the same Eternall Benefit, shee did to her owne kinde. Nei-

ther doth the onely require your Gratitude, but your Imitation, whose meanest Perfection farre excels all your fo long vanted masculine I doubt not, but by the more, and merits. lesse knowing of you, I shall be diversly judged. The first will argue mee of Indiscretion, in that I chose not a Matter of a higher nature, whereby to make a demonstration of my sufficiency. To these I shape this answer, that my Invention could not foare higher; for whether wee regard her Person, or her divine Gifts, shee is, in Dignity, next God Himselse. There is nothing of so sublime a straine as Vertue, which enters Heaven, when Subtility, and Curiofity are justly excluded. It is Vertue must fave us; for in knowledge, the Divell himselfe: farre exceeds us. There is no Argument, as I take it, so important, or concernes us so much, as that of our Salvation. These men would have mee busie my selfe in the Physicks, to finde out of what-not wherefore I am made: Or in the Mathematickes, to learne how farre it is to Heaven—not how to come thither: Or in Divinity, to bee inquisitive whether, or not Christs miraculous feeding of fo many, was by Augmentation, or Multiplication, of the Loaves and Fishes: Whether or no they who were born with fight, & afterwards lost it, being restored to it againe by CHRIST, saw better after the Cure, than they did before their Blindenesse; And whether or no the Dead, who rose with our Saviour, ascended with Him, or were againe reduc't to Dust.

To these needlesse accute follies, I aspire not. How many are there now in Hell, who while they liv'd here, were esteem'd the Organs of the Sciences, the Temples of Wisedome, nay Oracles, as if they had beene form'd in Heaven, and sent downe hither full fraught with Gods Owne Secrets, yet now detest their former vaine Knowledge, as much as the Darkenesse they lived in? But in this kingdome of Woe and Horrour, none of Vertues subjects ever Let them therefore confure on, they shall not so much as shake my security; for I

know it fares with universall Learning, as with the Vniverse, wherein there are more Delinquents then Iudges.

The opinions of these I can well tollerate, because they proceed from Science, though erronious. But there are some whom I have heard to passe their casting Verdicts on the most meriting Authors, who deserve themfelves to bee hang'd, for so often violating their owne mother tongue, did not their ignorance pleade their pardon. Let these poore wretched things, who, what they heare in the last company, vent for their owne in the next, share amongst them my scorne, and pitty, as being far below my anger. I am not ignorant that he who feares the pale meager Family of the Zoili, must onely write to his owne Lar. to the truely Vertuous, the truely Understanding, I can approve these my humble Indeavours, and draw any one Soule, but one degree nearer to Goodnesse, my holy ambition, and my no fmall labour, shall receive an ample fatisfaction.

It now remaines that as to these latter, I seeke to approve all my actions, so to them I likewise essay to institute this present Worke. I am the first (to my knowledge) who hath written in our vulgar tongue on this our Blessed Virgin, drawne thereto I confesse by the strength rather of affection, than of ability.

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To the Masculine Reader.

Yet, withall, I professe that I am her Admirer, not her Idolater; and that I no way allow of

their profane custome, who robbe Gop of His Honour, and bestow it on her. But this I will fay, that though I impute not the late troubles, and afflictions, of the Protestant Party in Germany, to the small reverence there paid her (many of Gods Iudgements according to Saint Austin, being fecret, none unjust); yet, truely, I believe that the undervaluing of One fo Great, and Deere in CHRISTS Esteeme, cannot but bee displeasing to Him; and that the more we ascribe to her (setting Invocation apart) the more gratious we appeare in His Sight. I have beene as cautious in the penning of this Treatife, as possibly I could, and (in imitation of Vertues own felfe) have kept But all pretenders to Divinity the meane. know, that without the helpe of Ecclefiasticall History, we can speake little of her Life, or Death; fo sparing is the Holy Writ, in the mention of her. The Scholasticall, and Ecclefiastical Writers inserted in this Booke to trust, or diffrust too much, is alike erronious; and

I will onely adde this, that fince the finishing of this Story, I have read a Booke of the now Bishop of Chichester, entituled Apparatus, &c. and am glad to finde that I have not digressed

therefore I referre all to the discretio of the

Reader.

S. Austin.

To the Masculine Reader.

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from him in any one particular. I conclude with this Protestation, that if I have swerved in any, the least, point from the Tenents received in the English Church, I shall bee most ready to acknowledge my selfe a true Penitent. Farewell.





Weditationes,

Poeticæ & Christianæ, in Annunciationem

Beatæ Virginis,

M. A.

Aue Maria.



AVISA es quondam, perque omnia secula gaude,

Omnia quæ gaudi secula tempus babet.

Stipasti quæ lætitia castum aluear

alui. Æquum est lætitiæ mella ut in aure bibas.

Tu gaudi Verbum peperisti, & dicit Avete Omnibus: atque omnis terra revibrat Ave.

Sed tu salvificum genuisti in secula Salve: Nostra eccho nudum nomen honoris, Ave.

Gratia Plena.

Quam sunt plena suo distenta alvearia melle, Quod store e vario Chymica stillat apis: Quam plena est adamante suo, teres area gemmæ,
Quæ quod non recipit, prensat amore decus:
Quam plena est radijs solaribus aurea luna,
Oppositum toto cum bibit orbe jubar:
Quam plena est Charitum, Charitum modulata chorea,
Tam plena est decoris Virgo Maria Des.
Invide quid sontem crispas? mirabile non est
Si gravida est Charitum, qua gravidata Deo est.

Dominus tecum.

Humani lapsum generis sub tristibus umbris Luxerat Angelici curia tota chori, Et reparari iterum coniuncti numinis ansa Virgineo optavit posse videre sinu. O homo quam sit grata salus tibi propria! quando Angelica exultat turba salute tua.

Benedicta tu in mulieribus.

Morborum mors intravit longo ordine mundum,
Fæminea quondam folicitata manu:
Sic Charitum Vita intravit longo agmine mundum,
Fæminea Mariæ folicitata fide.
Fons nobis vitæ, vitā pariendo fuifi:
Nofque erimus laudis fons, benedicta tibi.
Nam dignum est per quam cæpit benedictio vitæ,
Vt sit præ sexu ter benedicta suo.

Et Benedictus Fructus Ventris tui.

Erustasse bonum pleno de pestore Verbum, Divino sese prædicat ore Pater.

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Meditationes, Poetica, &c.

Hoc Christus Verbum est, qued de bonitatis abysso, Essadit caste Virgo Maria sinu. Gratum est, & instum pariter, Benedictie ut ipsa Fusa repercusso sit benedicta sono.

SPIRITUS SANCTUS superveniet in te.

Vt Zepbiri teneris ubi sibilat balitus bortis,
Dulcis adoratæ depluit aura rosæ:
Spiritus at stori tam molliter oscula libat
Vt non Virgineos explicet ore sinus:
Sic Mariam Sanctus Destatis Spiritus afflat:
Numina & castus slumina sundit onyx.
Nec tamen æterni solvit tibi claustra pudoris:
Statque tuæ implicito culmine turbo rosæ.
Christum illibata de Virgine credite natum;
Sic illibato est cortice natus odor.

Et Virtus Altissimi obumbrabit tibi Epigramma dissertum.

Vt genuit magnum Pater extra tempora natum: Tempore sic natum Virgo Maria brevem.
Prodijt in mundum sibi par, substantia dispar:
Vt sine Matre Deus, sic sine patre Puer.
Grande puerperium Deus est: maiusque videtur
Non eguisse viro, non eguisse Deâ.
Casta sugit lucem, Virgo paritura sub umbrâ:
Et paritura umbram prestitit ipse Deus.
O condescensus nova gratia: luminis Author
Ipse creaturæ vertitur umbra suæ.

In Annunciationem Beatæ Virginis.

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Vique invisibilis lucis Pater author babetur.
Sic est visibilis Virgo Maria genus.
Visurus numen Moses penetravit in umbram:
Tunc Christus numen tunc Pater umbra suit.
Migremus tenebræ ad lucem, dum nomine verso,
Proque die tenebra est, pro tenebraque dies.





The Ghyrland of the

BLESSED VIRGIN MARIE.



Name,

Which, chang'd, a five-fold Mysterie designe,

The M. the Myrtle, A. the Al-

monds clame, R. Rose, I. Ivy, E. sweet Eglantine.

These forme thy Ghyrlond. Wherof Myrtle green,
The gladdest ground to all the numbred-five,
Is so implexed, and laid in, between,
As Love, here studied to keep Grace alive.

The second string is the sweet Almond bloome Ymounted high upon Selinis crest: As it, alone, (and onely it) had roome, To knit thy Crowne, and glorisie the rest.

The third, is from the garden call'd the Rose, The Eye of flowers, worthy, for his scent, Fo top the fairest Lillie, now, that growes, With wonder on the thorny regiment.

The fourth is bumble Ivy, interfert,

But lowlie laid, as on the earth afleep,

Preserved, in her antique bed of vert,

No faith's more firme, or flat, then, where't doth

creep.

But, that which summes all, is the Eglantine, Which, of the field is clep'd the sweetest Brier, Inflam'd with ardor to that mystick Shine, In Moses Bush, un-wasted in the Fire.

Thus, Love, and Hope, and burning Charitie,
(Divineft Graces) are so entermixt,
With od'rous sweets and soft Humilitie,
As if they ador'd the Head, wheron th'are fixt.

The Reverse

on the other fide.

THESE Mysteries do point to three more great,
On the reverse of this your circling Crowne,
All pouring their full showre of Graces downe,
The Glorious Trinity in Vnion met.

Daughter, and Mother, and the Spoule of God, Alike of Kin, to that most Blessed Trine, Of Persons, yet in Vnion (One) Divine. How are thy gifts, and graces blaz'd abroad!

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The Ghyrlond of the Bleffed Virgin.

Most boly, & pure Virgin, Blessed Mayd, Sweet Tree of Life, King Davids Strength and Tower,

The House of Gold, the Gate of Heavens power, The Morning-Star whose light our Fal bath stay'd,

Great Queen of Queens, most mild, most meek, most wise,

Most venerable. Cause of all our joy.

Whose chearfull look our sadnesse doth destroy,

And art the spotlesse Mirrour to Mans eyes.

The Seat of Sapience, the most lovely Mother, And most to be admired of thy Sexe, Who mad'st us happy all, in thy restexe, By bringing forth God's Onely Son, no other.

Thou Throne of Glory, beauteous as the Moone, The rosie Morning, or the rising Sun, Who like a Giant hasts his course to run, Till he hath reach'd his two-fold point of Noone.

How are thy Gifts and Graces blaz'd abro'd, Through all the lines of this circumference, T'imprint in all purg'd hearts this Virgin sence, Of being Daughter, Mother, Spouse of God?

36. J.



A Panegyricke upon the

BLESSED VIRGIN MARY.



HAT eye dares fearch the brightneffe of the Sun? What Pencill draw it? what conception

Is cleane enough, thy Purenesse

to descry,

Or firong enough, to speake thy Dignity
Blest Mother of our LORD, whose happy state,
None but an Angel's tongue did first relate?
Thou wert on earth, a Starre most Heavenly
bright,

That didst bring forth the SUNNE that lent thee light;

An earthly Vessell full of Heavenly Grace,
That broughst forth Life to Adams dying race;
For God on earth, thou wert a Royall Throne;
The Quarry, to cut out our Corner Stone;
The chosen Cloth, to make his mortall Weed,
Soile blest with Fruit, yet free from mortall
Seed.

A Panegyricke upon				
In marriage bands thou ledst a Virgin Life; And though untouch'd, becam'st a fruitfuls Wife.				
Though thou to aged <i>lofeph</i> wert affur'd, No carnall love that facred League procur'd, All vaine delights were farre from your affent, For chaft by Vow, you feal'd your chaft Intent.				
Thus God His <i>Paradise</i> to <i>Ioseph</i> lent, Wherein to plant the TREE of Life He meant, To raise a Birth miraculous, and by				
His Sacred Wayes of Power, disclose that High And Holy Mystery, which Angels (though So full of Light) desir'd to peepe into. When thou thy MAKER didst bring forth; and				
He, Whose Age had beene from all Eternity, Was borne an INFANT from thy Blessed Wombe,				
He lay enclosed in that narrow Roome, Whose greatnesse Heaven & earth could not containe.				
Who made the world, and Nature did ordaine, Was made of thy Flesh; He, Whose open'd Hand				
Feeds all the Creatures both by sea and land, That even to thee thy life and being lent, Did from thy Breast receive His Nourishment. His Birth no humane tongues were sit to sing, Th' Angellike Quire did greet their New- Borne King,				

So bright a Confort, and so sweet a Lay
Made night more faire and cheerfull than the
day,

And little Bethlem with more Glory fill'd,
Than all the Roman Pallaces could yeeld.
How wondrous great is then thy happinesse
That wert His Mother? but who can expresse
So high a blisse? when we desire to fame
Some other Maid, or vertuous Womans name,
When we of other Ladies write the lives,
Of chaste Maides, happy Mothers, constant
Wives,

Such as best Writers have renown'd of yore, When we have told their noble Vertues o're, We draw examples, and besides their owne Faire stories, praise them by comparison. But in thy life we cannot; thou alone Canst not at al admit comparison. So far thy happy Name and Honour lives, Above all other Mothers, Maids, or Wives, That 'twere a finne, when we thy story tell, So much as once to thinke of Paralell. Wee'l let thee in thine owne pure Titles live, And speake no praise of thee, but positive; As when we fay all ages, nations all Shall thee most Happy among women call, That of the greatest Blessing God ere sent To finfull man, thou wert the Instrument.

T. 99.



Another Panegyricke on the

Blessed Virgin Mary.



DOE not tremble, when I write

A Mistresse praise; but with delight

Can dive for Pearles into the flood,
Fly through every Garden, Wood,

Stealing the choice of flowrs, & winde, To dresse her body or her minde; Nay the Saints and Angels are Not safe in Heaven, till she be faire, And rich as they; nor will this doe Vntill she be my Idoll too: With this sacriledge I dispence; No fright is in my Conscience, My hand starts not, nor do I then Finde any quakings in my pen, Whose every drop of inke within, Dwels as in me, my Parents sinne,

And prayles on the paper wrot, Have but conspir'd to make a blot, Why should such fears invade me now. That writes on her? to whom doe bow The Soules of all the Iust, whose place Is next to Gods, and in His Face All creatures and delights doth fee As Darling of the TRINITIE; To whom the Hierarchy doth throng, And for whom Heaven is all one fong. Ioyes should possesse my Spirit here, But pious ioyes are mixt with feare. Put off thy shooe, 'tis Holy Ground, For here the flaming Bush is found, The misticke Rose, the Iv'ry Tower, The morning Star, & David's Bower, The Rod of Moses, and of Iesse, The Fountaine fealed, Gideons Fleece, A Woman cloathed with the Sunne. The beauteous Throne of Solomon, The Garden shut, the living Spring, The Tabernacle of the King, The Altar breathing sacred Fume, The Heaven distilling Honie-combe, The untouch'd Lilly, full of Dew, A Mother, yet a Virgin true, Before, and after she brought forth (Our RANSOME of Eternall Worth) Both God & Man, what Voice can fing This Mystery, or Cherubs wing

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Another Panegyricke, &c.

Lend from his golden Stocke, a Pen To write, how Heaven came downe to men? Here feare, and wonder so advance My Soule, it must obey a Trance.





A Panegyricke,

and glorious Fame of the
BLESSED VIRGIN MARY.



wrought.

END me Elias Chariot to inspire
My feeble Muse. Wheeles of
Celestiall Fire
Beare her from Earth, purge

ev'ry looser thought
This duller ayre, or that grosse dunghill

Let all her straines be pure, cloath her in white, And innocent wit; let her chaste Soule delight In no adulterate line, no wanton sense, Let all her knowledge be her Innocence, As Adams ere he fell; then will she raise A Maiden Spirit, to chant a Virgins Praise. Yet let her not be barren, but bring forth Zeale, to each eare she strikes, so shall her worth Shine like the Saint she sings of, wonders doe, And be as she a Maide, and Mother too.

lxxxiv

A Panegyricke, dedicated to the

Instruct me you nine Orders how to sing, Or let a Cherubin pluck me from his wing, A quill to write the Story, or entreate Your Brother Gabriel from his blessed Seate To visit Earth, and teach mee, less I misse To salute Mary in a voyce like his.

Sleepe on your eyes, faire Virgins, long hath flaid,

Rise, and to Bethlem run, to see a Maide.
Rise Matrons, in your armes your Infants beare,
To Bethlem haste, and see Gods Mother there.
Matrons, and Virgins runne, haste all to see,
Both joyn'd in one, a fruitfull Chastity.
Then every Matron this great Wonder tell,
And every Virgin chant a Canticle,
Sing Blessed Marys praise, sing that for her
Iehovah rivall'd with a Carpenter.
Mary, deriv'd from two most glorious Springs,
The bloud of Levies Priess, and Iudahs Kings,

* S. Austin, Baronius, and others, bold that she was descended from the Tribe of Levi, which the now Bishop of

Chichester

Which did as in a Type foreshew her story,*
To be the Mother both of Grace and Glory.
Sing of her birth, how not redeem'd with prize,
Her Father payd her as a Sacrifice
Due to his God, when others ransom'd be
With Shekles, as it were a slavery
To serve their Maker, and the Parents seare
To trust Him with the wardshippe of their
Heire.

But the blest Maide whom Angels now admire,

Memory of the Blessed Virgin Mary.

lxxxv

(Glad they have got her to encrease their Quire)
In child-hood first her Virgin taske begun,
And in the Temple pray'd a pretty Nun;
That the first breath she suckt was holy aire,
And the first word she learn'd to lispe, was
Pray'r.

There might you see an Infant Saint out-vie The Levites in Devotion, and an eye Cast up to Heaven, ere it the earth had knowne; Whole showers of teares in pious sorrow showne For Eves offence, not hers, shee did begin To learne Repentance, ere shee knew to sinne. Each morning strove the early Larke, and she Who first should chant their Sacred Melody. He that had seene her might by very sence Have prophecied an Age of Innocence Reborne with her. I should have thought her

Of the great Cherubins fent from its Throne

To breed a race of Angels, and supply Their roome that sell by proud Apostasie. Thus she grew up in Zeale, and holy Feares, Yet still Devotion would out-bid her yeares, Till* at fifteen (when others holier fires Grow to more wanton, and unchaste desires) The Priests bethought a Husband for her bed; But Marys thoughts all unto Heaven were sted. Yet was she Iosephs Spouse, not with th'intent T'unloose her Virgin Zone, but to prevent The sutes of others, and enjoy more free

The opinion of Mantuan, bow true I know not.

lxxxvi	A Panegyricke, dedicated to the				
S. Gabriel.	The treasure of unspotted Chastity. Who will believe the Wonder I have said? Mary a Husband tooke, to live a Maide. Dare not thou Ioseph to approach too neare This Heavenly Arke; thy God inhabits there. Touch not that sanctistid, and hallow'd Wombe, Whence thy Salvation, and the worlds must come: For 'tis not, Carpenter, thy Art that can Repaire the Fabricke of selfe-ruin'd man: Mary must Bride to thy Creatour be, And clad in Flesh part of the Trinity. See God hath sent from his eternall Sphere, Blest Gabriel, his sire-wing'd Messenger, Who crown'd with Glory, and a wreath of Light, Salutes the Virgin, doubtfull of the sight, And courts her thus. "Haile, Mary, Full of Grace," (Wherewith a blush rose in her bashfull face, And veristid his words) "the Lord," quoth he, "Hath left His Heaven, and comes to dwell in thee; "Blest amongst Women, in thy Sexe Divine; "For ev'ry brest Salvation sucks from thine." Suppose a King had some gay Favorite sent With powerfull Rhetoricke, and Court Complement				
	With powerfull Rhetoricke, and Court Com-				

Memory of the Blessed Virgin Mary.

lxxxvii

So Mary, ignorant what her Vertue was, (For she had made Humility her glasse) Doubts what the words should meane; wonders to heare

This Salutation; and mistrusts her eare. And when the Angell tels her of a SONNE, To fit on Princely Davids Royall Throne. To rule the House of Iacob, and to be A sceptred Prince, to all Eternity, Her modest Soule no vaine Ambition sway'd, She rather chose to live an humble Maid,

Then a Queene Mother. "How can I," quoth | S. Mary. she,

"Who nere knew man, and am a Votary " Nere to know any, teeme with such a Birth,

"Who would not for the treasure of the earth

"Be false unto my Vowes? My Love is Pray'r, " And Piety all the sonnes I meane to beare."

But when the Angell did Gods Will relate, That He would get a Sonne that might create, She veelds a Handmaid to her LORDS Defire.

O I but thinke how such strangenewes would fire Some Ladies hearts with pride, when they

Gods growne enamour'd on their beauties were! How they would thinke themselves worthy the

hed Of their CREATOUR, and advance their head Above Mortality, promising their eyes

To be made Stars to glorifie the Skies!

should heare

lxxxviii A Panegyricke, dedicated to the

But Marys Zeale swell'd higher then her pride; Nothing mov'd that, not when old Zacharys Bride

Felt the Babe dance, and leape within her wombe,

For joy the *Mother* of his Lord was come, But bles'd her God regarded her estate,

And fung not to her felfe, Magnificat.

Nor when the Shepheards did relate their story.

That was as full of wonder as of Glory,

Put tooks the Angle Human and shorted the

But tooke the Angels Hymne, and chanted then Glory to God on High, good will to men.

Nor when three Kings did to her Cratch refort, Did shee conceive her Stable turn'd a Court, When to a PRIEST, a PROPHET, and a KING.

When to a PRIEST, a PROPHET, and a KING, They sev'rall brought their sev'rall Offring.

She tooke not to delight a wanton sense.

The pretious Myrrhe, and odrous Frankincense,
Nor did with coverous greedy eyes behold

Nor did with covetous greedy eyes behold
The Easterne Wealth (the third Mans treasure)
Gold:

Her Sonne, and Saviours Honour to prefer, Was Mirrhe, was Frankincense, was Gold to her.

Her life was all Humility; Muse make haste To sing her Death, and how her life being past, Heaven entertain'd her; for their Hymnes

Heaven entertain'd her; for their Hymnes Divine

Are fitter to relate her praise, than thine. Thou hast not power t'unfold with what a feare She fled to Egypt, and continu'd there To fave her INFANTS Life, not skill to tell How much she joy'd at ev'ry Miracle. Prefume not thou to number what her eyes

Showre forth in teares, as on the Crosse she

fpies

Her Sonne, and Saviour, nor what care she fhow'd,

To gather up the drops of Bloud that flow'd Pure Balsome from His Side; nor venture on To write with what a violent Zeale she run To begge with Ioseph He a Tombe might have,

By Whom we all are ranfom'd from the Grave. Me thinks I see how by His Crosse she stood,

How her sad eyes vide teares, as He dropt Bloud:

Her eyes more sad, cause they retain'd their sight, And could not doe as Heaven did, loose their light.

Her armes expresse the Crosse whereon He dide, As if the too meant to be crucifide.

I see her Vaile rent; for it could not be

The Temple should expresse more griefe than fhe.

Me thinkes I heare her plaints. 66 O CHRIST | S. Mary. that I

" Should give Thee Flesh; for else Thou could'st not dve!

" Divinity is from all passion free,

"That Thou canst suffer torments, was from mee.

"Wherefore Thy Virgin Mother here wowes all "Her houres to Prayers, till Thy last Trumpet call."

And here I crave no pardon, if my penne Stabbe those presumptuous, and o're curious men,

Whose bold Disputes dare into question call What sonnes she had, and whether CHRIST was all.

As if a Mortall durst to Mary come,
And court Gods Widdow, to prophane her
Wombe:

As if the Mother-Maide that stil gave ore

To be a *Mother*, but a *Maide* no more; Or she that God and Man had borne, would be

A Mother now to beare Humanity;
As she from Heaven to earth, her thoughts had cast.

And could love *Ioseph*, that had God embrac'd. No, having layne, great Heavens, Immortall

King,

Vnder the Shadow of Thy gratious Wing: She Turtle-like would a chafte Widdow be,

And vow'd to love no other Dove but Thee; But ever mourn'd Thy absence, till her eyes

Had spent her Soule in teares, and love-strain'd cries,

Crackt her poore heart-strings. Having cast away

The toylesome burthen of unweldy clay, With pure, and ayrie pinions, hence she slies, And forsakes earth, to seeke Thee in the Skyes. When she arriv'd where her Blest MATE doth

What Poets, Priests, or Prophets rage can tell The entertainements, welcomes, joyes have beene.

Vnlesse in Pathmos he had Visions seene.

We may suppose that Angels clapt their Wings; Powers and Dominions showted; all the strings Of Seraphins tun'd high, lowd Hymnes did play.

A troope of Virgins on the Milky Way

Met her in snow-white robes, and Convoy had

Legions of Martyrs, all in scarlet clad.

Iosuah with Captaines, David Sainted Kings,

All tendred their respects. The Pallace rings

With acclamations, Eve runnes forth to fee Whence fprung the FRUIT, cur'd the forbidden Tree.

Sarah makes haste, her Ladies Wombe to blesse, Without whose Birth, the curse of barrennesse Had laine upon her, though shee had a sonne, And had brought twenty Isaacks forth for one.

Rebecca, with the better of her twins,

And Rachel, with her Isseph too, begins

To chant her praise. The brave Bethulian Dame,

Victorious Iudith, to her welcome came With troopes of Amazons. The Sheban Queene,

xcii	A Panegyricke, dedicated to the				
	(Who now the new Ierusalem had seene)				
	Runs to the fight, and wistly gazeth on				
	The Mother of the mightier Solomon.				
	There met with Saints, and Angels, all desire				
	To bid her welcome, thus, in a full Quire:				
Song of the Bleffed Ones.	" Come Blessed Virgin, fixe thine eyes upon				
	"This glorious Throne,				
	"And on the Right Hand, there behold thy SONNE				
	" Behold His Hands, His Feet, His pierced Side " That for us dide,				
	"Whose very Wounds in Heaven are Deifide.				
	"Those glorious Lips, which once drew Milk from thee,				
	" Shall one day be				
	"The Doome of Soules, to Bliffe, or mifery.				
	"Blest Wombe, the Mysteries that sprung from hence,				
	" Dazle our sense,				
	"Whose onely Essence is Intelligence.				
	" Finite thou wert, yet Infinite in thee ;				
	"Wee treasur'd see,				
	" Mortall, yet Mother to Eternity.				
	"Thy SONNE made of thee, made thee. Fait				
	"One ladder higher,				
	"Elder then's Mother, Antient as His SIRE.				

- "'Tis strange thou should'st both Maide and Mother be;
 - "Stranger to see
- " In one Soule both God, and Humanity.
- " As Hee was God, thou still art Mayd. Who can " This Wonder scan?
- " Hee made thee Mother, as Hee was but Man.
- "Thou fucckl'st Him upon thy breasts, and He
 "To ransome thee,
- " Open'd His Side upon His Passion Tree.
- "Come Bleffed Virgin, and receive thy Crowne
 "Of full Renowne,
- "Where Death, and Time have laid their Scepters downe.
- "There sing with us, how THREE doe sit upon
 "The glorious Throne;
- "One of which Three is Two, yet All but One."

THUS, Holy Virgin, have I shadow'd o're Thy Picture, in a rude unpollish score, That wish'd t'have limm'd it with as lively grace, As ever Painter drew the sweetest face. Yet would I not idolatrize thy Worth, Like some, whose superstition sets thee forth In costly ornaments, in cloaths so gay, So rich as never in the Stable lay.

A Panegyricke, &c.		
These make thy Statues now as famous be For pride, as thou wert for Humility. I cannot thinke thy Virgin Bashfulnesse Would weare the Lady of Lorettos dresse, Though farre more glorious robes to thee wer given, Meekenesse, and Zeale on Earth, Glory in Heauen.		
Take then the Honour thou hast justly wonn Praise above Angels, but below thy SONNE.		



The Life of The Blessed Airgin Mary.



Virgine Madre, Figlia del tuo Figlio!
Umile ed alta più che creatura,
Termine fisso d'eterno consiglio;
Tu se' colei che l'umana natura
Nobilitasti sì, che'l suo Fattore
Non disdegnò di farsi suà fattura;
Nel Ventre tuo si raccese l'amore
Per lo cui caldo nell' eterna pace
Cosi è germinato questo siore;
Qui se' a noi meridiana face
Di caritade, guiso intra mortali
Se' di speranza fontana vivace.

Dante.



The Femall Glory:

OR,

The life of the Blessed Virgin

MARY.

HER EXTERNALL BEAUTY.



ISTORY offers to our view, Myriads of Holy Virgins in Beauty, and Vertue equally attractive, whose due Praise

the Catholike Church doth at this day folemnely fing, but with a more elevated Voyce (as Duty on our part, and Merit on hers commands) the Laud of that most excellent Princesse, the Virgin Mother of God. There be who affirme, that what ever the Creator saw beautifull in Heaven, or earth, He bestowed in the

limming of this rare *Piece*; not that she might be stiled the most faire amongst the daughters of women, but by a Heavenly prerogative, the alone Faire, the alone Lovely. Looke how many parts, so many arts you might discerne, of the Celestiall Limmer. And this is no way repugnant to Reason it selfe; for if Christ was faire above the Sonnes of men, should

Galatinus.

S. Gregory Nazianzen.

Andræas.

not she be so above their Daughters, fince from her alone He received His Flesh? Gregory Nazianzen proclaimes that she furpass'd all women in lovelinesse. dreas fayes that she was a Statue carved by God's Own Hand. Others, of those first, and purer times, not without Admiration, observe that GoD was almost fifty Ages in the Meditation of the structure of this stately Pallace. And truely our beliefe may easily digest this, that His Omnipotency would make her fit to be the Mother of His Son; Empresse of this lower world; and the Bleffed Conduit, through which should passe the Mystery of mans Redemption. Yet finde I a ridiculous description of her in Epiphanius a

S. Epiphanius. Priest of Constantinople; who affirmes, that her face was of the colour of Wheate; her visage, long; and her nose, sutable; her haire, yellow; and her eve-browes. blacke. But what Authority he hath for this, neither I, nor I thinke he himselfe can well tell; for furely fimple Antiquity was not either curious, or skilfull to deliver it by Tradition, or picture, to posterity. I verily beleeve he had it from his owne dreames, or rather fancy. is as much beholding to our incomparable, and inimitable Sydney for a delineation, as is my Divine Subject to this curious Impertinent. Whether her Beauty chiefly confifted in colour, in Symmetry of parts, or both, I know not: fure I am the Streame of other more judicious, pious Authors carries me not into an opinion, but a strong beleefe of her Heavenly Forme. Cardinall Cajetan, and Galatinus, (with what truth I cannot fay) certainely with more probability then he, maintaine that her excellent Temperature, her conformity of Members, her firme and constant Complexion, free'd her from

Cardinal Cajetan & Galatinus. all contagion and diseases. And Dyonisius

Dyonifius.

goes further, affirming that she was no other then a walking Spring. Such variety of fweet Odours her very pores breath'd out on all that came neare her; as we reade of Alexanders living body, and the Ægyptian Carkasses, which by a thin spare dyet observed in life, even after death sent forth a most sweet Perfume. Sylvanus Razzius recounts a pleafing story of a certaine Clerke, who by many Prayers implor'd, and obtain'd the Bleffing of her fight; but with this Condition, that he should fee her but with one eye, and that one he should lose. He willingly embrac't it; but when she appear'd drest in all her Beames, not being able with one eye to take a full view of her, he opened the otheralfo; chusing rather to forfeit his sight for ever, then to loofe one minute of the inconceiveable content he enjoyed in the fight of fo glorious a Spectacle. this true, it would make a brave exam-

ple of a devout Soule, ravisht with the

view of a Divine Objett.

Sylvanus Razzius.



HER INTERNALL BEAUTY.

F the *Inne* was fo fplendent, fo fumptuous, what may we thinke of the amiable *Gueft*, that lodg'd in it; her Minde,

beset with thoughts cleare, and radiant as her owne eyes? He that dares attempt the expression of these her internall Gifts, is ignorant of her Sublimity; he who dares not, knows not her humanity, her sweetnesse. As no stile can ascend so high as her exalted Worth; so on the other side, none can descend so low as her Humility. Encourag'd therfore by her Meeknesse, not my owne sufficiencie, I shall endeavour to limme her Soule in little (since, in great, neither my time, nor ability will let me), which will appeare an enterprise as hardy,

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and vaine as his who should strive to limmit the Light, or circumscribe the Ayre. Know then, modest Reader (and receive this knowledge with the same Extafie, and Zeale I write it) that her internall Luster was farre greater then her externall: like in this unto the Tents of Kedar, as foone cover'd with dust, and almost burned up with the heat of the Sunne, as foone beaten, and shaken with tempestuous weather; but, in the meane time, inwardly all glittering with Glory, and Magnificence. O ye Angels, to you it is onely given, not to finne; but on her is conferr'd what you cannot merit, to beare the Reparation of mans ruine. The Apostles, those holy Tapours of the Primitive Church, sometimes burnt dimme, and were obscur'd with the fogge of sinne: but her Brightnesse nothing vitious could

beare the Reparation of mans ruine. The Apostles, those holy Tapours of the Primitive Church, sometimes burnt dimme, and were obscur'd with the fogge of sinne; but her Brightnesse nothing vitious could lessen, much lesse utterly extinguish. She was, indeed, Vertues prime, and great Example; and all the accomplisht women of the Ages past, present, or to come, have grace, and happinesse to the full, in being called her impersect Coppies.

Here my Invention treads a Maze, and my heart is divided betweene an earnest defire to praise her to the height, and a holy feare, lest in that praise, I should trench, on Gods Own peculiar Attributes. That she was no way inferiour to her Sonne, according to the Flesh, I dare not, with some, avouch, who magnifie her in a phrase that violates her Modesty, and makes her blush at her owne Exaltation. Her Lowlinesse was such, that it was nearer the rejecting of all commendations, then entertaining a comparison betweene her felfe, and Him to Whom she had professed her selfe an Hand-maid. And no lesse is her shame, or rather, indeed, her trembling, when pennes, prophanely prodigall, ascribe that honour to her which is onely proper, and due to that DEITY from Which she received her Grace, and being. I will not, with Lipfius ascribe as much to her Milke, as to her Sonnes Bloud. Neither dare I fide with those who averre, that she is halfe of that Sacrifice that ranfom'd us, and Gods Partner here. is my penne so impiously valiant, as to jus-

Lipfius.

tifie that Gop made Himselfe the Patterne, and communicated to her by Grace. whatsoever Hee had by Nature. am I of his bold opinion who fayes: If man had never finned, yet CHRIST should have taken Flesh, to honour her. men would have her, in all things, equall to CHRIST Himselfe. Neither her Modesty, nor mine will admit of this blasphemous I willingly allow her to be the flatterie. Vessell, but not the Fountaine of Grace. I am much taken with his tenent who holds that God made all things for the use of Man; because He would amply furnish him with matter enough to busie his head, left he should bee so audacious as to enquire into His Secrets, & encroach upon His Prerogatives. We need not (thanks to His infinite Goodnesse) bee so dangerously venturous, fince He affords us a large scope, and ground enough fafely to extol this His Favourite, second to none that ever bore flesh, either in her owne Defert, or His Esteeme.



HER BIRTH.



D begin with her Birth; it was miraculous, as it alwayes falls out where Nature failes, and God supplies, as He did

here in Anna the bleffed mother of this more Bleffed Maid. And here, by the way, I must insert an observation derived from Gods Sacred Word, that for the most part the children of sterility are fruitfull in Sanctity, and all good works. Samson was the sonne of barrennesse; and kept the people in obedience. So was Isaac; and gave precepts to the seed of Abraham. So was Samuel; and foretold the misery of servitude to the Iewish Synagogue. So was Isseph; and with his counsell, govern'd all Ægypt. So was our Hallow'd Subject, who brought forth the

That Ioacimus and Anna were ber parents, is an undoubted Truth, received by the Church. as wee find both in Baronius and Bishop Montacute, in his Booke called Apparatus, &c. Sonne of Glory. The flaves of the Tyrians rebelling against their Masters, and having fubdu'd them, by a generall confent decreed, that hee amongst them who, the next morning, could first discover the Sunne rifing, should be their King. One of them of a more gentle disposition then the rest, having hidden his Master (by name Strato) from the others fury, secretly askt his advise in this so important affaire, who bade him look into the West for there he should sooner discern the approach of the Sunne, then they who fought him in the East. This wife counsell he obey'd; and while the rest fixed all their eyes on the East, he from the highest part of the City, by his Rayes in the West, first discover'd his ascension in the East. Anna (the happy mother of this Wonder of women) being then in the occident, or fet of life, the Prophetick world foresaw the brightnesse of the dazeling Light she At length the worlds then teem'd with. greedy expectation was fatisfied; and this Cynthia, this chast Starre was delivered of a Plannet farre greater, and brighter then her felfe; of whose all gladding Shine, the first man participated, and the last shal. I may as properly as dolefully call them *Plannets*, since they never rested; but were in perpetual motion while, in this lower Orbe, they ran their fatall courses, in which they were often clowded, never quite eclipsed.

in which they were often clowded, never quite eclipsed.

The day of the Nativity of this most persect of Saints, I finde thus described by Nicolaus Vernulæus a late Writer, and a prosessor of Eloquence. The description I onely insert for the elegancy; for I must condemn it as guilty of levity and vanity, and no way sutable to the Majesty, Gravity, and Modesty of this our Sacred Subject. "The Sunne (saith he) this day burnisht his face, the better to illustrate the world, and to appeare gracious in her sight, who carried in her breast a Fire purer, and clearer, than his owne Rayes. The Earth put on her freshest greene; and the Flowers

" spread their dainty leaves, and made a " sweet exchange of odours with her; yet hung their heads to see themselves both in colour, and sent, so farre surpass'd.

Nicolaus Vernulæus. "The Trees advanc'd their curled heads, " and compos'd their lookes within the " christall streames, who seemed to dance " after their owne mumur. Amongst the " Beasts, their King layd by his fiercenesse; " and not one of his subjects was found " savage, or polluted that day. Then was " the Proverbe cross'd; for the Worme be-" ing trod on, would not turne againe, lest she " should prove unlike her meekest Mistresse. " In the very bowels of the Earth, the Mine-" rals and the Stones more pretious, assumed " their quicker sparkes, as Emblems of her " splendour. The Ocean had not a wrinckle " in his face; thousands of Halcions ho-"ver'd o're his head; and his Tritons " blew so lowd, that their notes sounded the " very bottome of the Deep. Within his "vast Dominions was no discord that " day; for the greater of the Fish for sooke "their prey, and the smaller swumme in " that security, that the Sprat bearded the "Dolphin, and playd with the nose of the " overgrown Whale. The Birds sung their " choisest aires; the Fowles slew nearer the " earth to salute her; and their towring "Lord, the Eagle, brought his young ones to try their eyes at this new borne Light. "The Ayre it selfe was like her, gentle;

" and being invisible, came to steale a kisse

" and being invisible, came to steale a kisse

from her cherry lips, soft and smooth as

"were his owne. The Windes (conceiving

" their filence would best please) kept them-

" felves within their dens; onely Zephirus

" was let loose to fanne the Pinke, and Violet, and play the wanton with the Rose."

Thus farre Vernulæus. Of all things created, man alone, to whom, being ficke, fhe was to bring a Soveraine ANTIDOTE was found least joyfull, least gratefull. Yet were there some, no doubt, of Gratitudes children, who lay proftrate before her; and did homage to their sweetest Lady, who might better be called the Mother of the living, then Eve; fince she, like a Murdresse, gave her children death ere birth; and defaced those Images whereon God had fet His Owne Stampe. She was no wifer than a poor Fly, who, enamour'd of the beanty of the flame, longs to try if it be as sweet as faire, and is consumed with her owne folly. Had our Blessed One supplied her roome in Paradice, the forbidden Fruit had, perchance, beene yet untafted, and man uncurfed; for she was altogether void of Curiofity, proper to that weaker fexe, and the very bane of it. Our dearest Princesse therefore, was deservedly a Queene ere borne; receiv'd a Crowne sooner than fight; and found her Throne seated upon the threshold of life. And what Crowne was she presented with? Not one, to compose which, the East, and the West joyned their treasures; but a Crowne in the making whereofevery Vertue, and all the Graces had a hand. Nor did any vaine mortall place it on her Sacred Temples, but God Himfelfe; Who thought nothing too deare, nor omitted any ornament that might embellish this goodly Edifice, wherein Himselfe meant to refide. Having thus adorn'd, and honour'd her, He plac'd her in this lower world, for the good and admiration of all, for the conversation of a few. Though borne on earth she lived here like a Native of Heaven.



HER INFANCY.



S we may guesse at the neatnesse of a house, by the entry into it: so we may judge of her lifes remainder, by the

very beginning. Sabellicus affirmes that | Sabellicus fhe no fooner faw the light, but fhe ador'd the CREATOR of it; and lifted up her heart and eyes, to the great INFUSER of all her incomparable Excellencies. lov'd God, ere she had seene man. defect of her tongue could not hinder the operation of her Soule; in which, ere she could speake, she acknowledg'd His unspeakeable Goodnesse. In her, Religion preceded the use of reason; and she apprehended God's Mercies, long ere she was capable of His Nature, and Wisedome.

sets downe bow sbee dispos'd of every par-ticular bour. Ere she could utter holy Words, she made holy Signs, by which she made knowne the sanctity of her Heart. The first word she learn'd to lispe, was Iehovah. She sent forth many a sigh for sinne, not having committed any; and bewailed that, of which she was utterly ignorant. The rowling of the Cradle, put her in minde, that she was newly enter'd into the tempest of this life; the infinite dangers whereof to escape, she made Vertue her Pilot.

We will not here with some Writers of her Life, dispute whether or no, she had the same ordinary Education with other children; nor, with them affirme, that she entred the *Temple* at three yeares old, and lived close by the *Altar*, and was fed Miraculously by an *Angell*; as also that it was there revealed to her, that she should be deliver'd of the Messias. I will not make one steppe out of God's Own Path, fro which I never yet saw the greatest wit to swerve, but it was in danger of sticking fast. Yet hath a pious Charity often swallowed more than all this. If from the

hand of an Angell she there received food naturall, or supernaturall; sure I am the Wonder is not so great as that of the In-CARNATION, where the Wombe included And why should we with the Word. difficulty believe, that this white spotlesse Soule was illuminated with Revelations, by the Divine Object of her chafte Vowes? who undoubtedly deserved to be rapt up if it were possible, a story higher than was Saint Paul. It is likely enough, faith Mantuan, God would have the Temple of Mantuan. His Spirit to dwell in the Temple of His The same Author affirmes, that Mantuan. Service. she there liv'd a pretty Nun; and spunne, and wove the facred Vestments, till her eleventh or twelfth yeare; when her Prudency, and Shame, and the care of her Reputation, forbade her to accompany even the very Priests themselves, men whom God had selected out of the masse of the vulgar to teach His Will, to instruct His people, and to sing His praise. These curiosities, and bold conjectures, let us rather beleeve, then contest with the broachers; for it is Wisedome to grant

what we cannot confute. Let us then imagine, that this holy *Recluse* confined her body to this facred solitude, and a spare diet; and warily kept her Soule from the surfets to which carnall delights invite all things humane. And it is confonant both to reason and truth, that her Exercise there, was pious like the place.

They who goe about to take away her writing, and reading tongue, are impioufly ridiculous; fince it evidently appeares that she was well read in the *Scriptures*, by her Divine Hymne uttered in *Zacharies* house. On her, Reading attended Meditation; on

her Meditation, Prayer; on her Prayer, Action, as the louely Fruit of the precedent. Thus busied, the day left her, the night found her. Her sleeping Cogitations, we may suppose, were sutable to her

quoted edrenus. waking; and her very dreames, Divine. She had not a thought that was her owne;

all belong'd to God. She was flow to fpeake, faith Sabellicus; but ready to obey all holy Advice. Her tongue was not fo

all holy Advice. Her tongue was not fo fwift as her Wit, which made it follow for direction, in all the requisites of speech.

Ancient and eminent Authors affirme ber to bave been learned in the Hebrew tongue, all which you shall finde quoted in Cedrenus.

Sabellicus.

In a word, she might well usurpe that of the Church; When I was a little one, I was pleasing to the Most High.

When, upon mature deliberation, she left the Temple, she still liv'd as if she had beene in it. Though in body she was sociable, she fetter'd her Soule from wandring abroad; her true conversation being in Heaven. This flourishing Vine planted her selfe amongst the Olives. She was more choice of her Company, then of her food, or rayment; both which, God knows, were course enough. She knew Temperancy to be Gods, and Natures Favorite; in that it conduceth to the Service of the Former, and the preservation of the later. therefore made this Heavenly Vertue judge of her Appetite; lest it should long after Excesse, the mother of all uncleannesse. Her Soule gave laws to her body; which it could not infringe, without the injunction of a strict Pennance. She devour'd Gluttony it selfe; and made the flesh subject to the command of the Spirit. Her fare, faith Cedrenus, required no vessell; nor need she | Cedrenus. to wash her hands, after her greatest meale.

Her dyet defide the fire, as of no use. From the Earths face, the Cows dugge, and the Fountains brimme, she readily fetched her sustinance. She was as ignorant of the Persian luxury, as the superstition. To this, her cloathing was correspondent; for which, her backe was beholding to her fingers. Her hands were the purveyours to her other members. had one eye fixed on Heaven, and the other cast upon the earth; being intentive on the Glories of the one, and the Necesfities of the other; and at once acted Martha, and Magdalene. It is very credible that she fowed, and spunne, and maintain'd Life with labour. Hee Who gives life to all things, fuffer'd His then Adopted, and fince Naturall Mother, to gaine her living with fweat, and care, that her Example might give pride the checke, and teach Majesty Humility. In her, He made manifest, that mortall Felicity is not the parent of the immortall. She was not folicitous for the feather, the looking-glasse,

or any outward bravery; being onely carefull to cover her shame, and at once to

Her Infancy.	23
expell two deadly enemies to her Soule, and body, pride, and cold. Her outward Simplicitie was in all things answerable to her inward.	•



HER BETROTHING.



ELL, now she began to write woman; and her fifteenth yeare approached; and hand in hand with the increase of

Time, went the acquisition of all Graces. Her least perfection, would render another most accomplisht. In her, all Vertues were at strife, all overcame. Nothing was here meane; she being no other, then an Union of superlatives. Charity, Obedience, Pietie, Virginity, all were, in her, at height. Nothing in her was wanting, but the Deity It Selfe. Yet was not her vaineglory such, that she desired with Dina to visit the daughters of other Regions; and to enlarge the renowne of these her Excellencies; being onely studious in the Go-

vernment of her owne little, inward Common-Wealth. Her fixed resolution was, not onely to confine her Person, but her Fame: which (had it penetrated forreigne Countries) Kings would have come suppliants to her cottage; and on their knees, have petition'd for her love. But the bonds of her Matrimony were already askt in Heaven; and no impediment found why she might not wedde God Himselfe. Yet, at the earnest solicitation of the Reverend Priests, saith Mantuan, was she content to be betroth'd to Ioseph; not that he should do the office of an Husband, but serve as a barre to the importunity of other Sutours; that so she might the more freely enjoy, the inconceivable pleasure she tooke, in her vowed Virginity.

Mantuan.



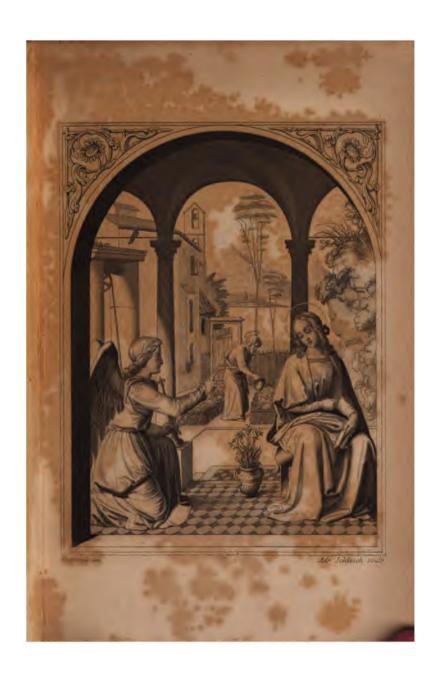


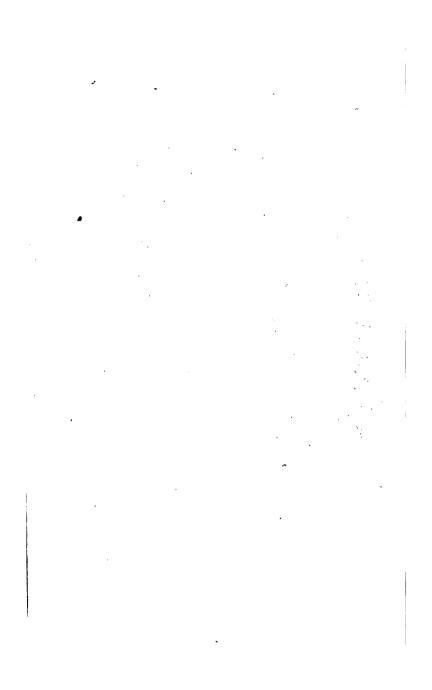
THE SALUTATION.



UT now, the time is come when she must be (to the astonishment of the world) a *Mother*, and yet remaine a

Virgin. The Marriage betweene God, and Nature is concluded on in Heaven; and Gabriel, the Ambassador concerning mans Redemption, prepares himself for his journey, decreed from all Eternity. He receives instructions from the Hands of Gods Owne transcendent Mercy; and therefore, no doubt, but they are gentle, and pleasing. Clad in white, (as an Emblem of his Innnocencie) he sets forth without any other guard then his owne right Arme able to destroy Legions. The Chaldeans carried in their Ensignes a towring







tell what they foresee not. The Earth. bedeckt with all imaginable ornaments, presents him with variety of sents, and colours even to her felfe new, and layes her prime dainties under his feet. Onely her stupid Inhabitants, whom his Embassie most concern'd, were altogether unsensible of his arrivall, and of the eternall Benefit he brings them; receiving him rather like an Herald, then an Ambassadour. (which encreased his wonder at his entertainment) his first approach was unwelcome to the Saint whose Votary he was. He found her (as some thinke) alone; separated as well in body, as minde, from the world. She was not ignorant, that Piety was nearer pollution in fociety, than folitude; and therefore, to shun infection, fhe avoyded company. She well knew that the Holy Ghost Himselfe had dwelt with the Prophets and Apostles in Caves, Dens, and Dungeons, and there pen'd the allfaving Writ. That which we call goodfellowship, and sweet conversation, her Conscience assured her to be, at best, but a fociable folly. In neighbourhood she feared proximity in vice. Well, if alone he found her, questionlesse she made a Divine use of that privacy, and meditated how in a corruptible body, to preserve a Spirit incorruptible.

The Celestiall Agent having demanded, and obtained Audience, spake the Oration he made not; for he was but Interpreter of the HOLY SPIRIT, in which Office he justly gloried. The Speech assuredly was modest: and sutable to the sacred eares it was to enter. The beginning of it, no doubt, confifted of a reverent applause of the perfections God had imparted to her. "Haile, Mary," faid he, "full of Grace, S. Gabriel. " the LORD be with thee: Bleffed art thou " among st women, &c." How she tooke this the Text following declares. " And S. Luke i. " when she saw him, shee was troubled at " his saying, and thought what manner of " Salutation that should be." No doubt the Angell no fooner pronounc't, "Haile S. Gabriel. " Mary full of Grace," but a blush arose in her bashfull face, and verified his words. But this colour was not fixed; it went quickly back, to fortifie her noble Heart,

That the Angell appeared to ber in the form or sbape of a man is the opinion of S. Hierome, in Epist. ad Eustoch. de cust. Virgin. and of S. Ambrose, lib. I. offic. сар. 18. And that wbich Damascen batb, lib. 2. de fide orthod. All tbe learned approve of; to wit, that the Angels are transform'd, and appear to men according to the pleasure of the Lord, and reveale bis divine Mysteries. And that Angels appear'd in the Old Testament in the Shape of men

it is said shee marvelled what sayings those should be.

against the feare that invaded it. She saw her selfe alone with One altogether a stranger to her, whose face she neither knew, nor his intent. True it is, his language was fmooth, and even: but as faire words as these, have often proceeded from a foule She trembled at his Salutation, thinking him to be a *man subject to abhorred lust, and therefore feared violence: but when she once knew him, and his Embassy, she then undaunted, discours'd with him as an Angell, whom before she quak't at as a man. I conjure all modest Soules that shall peruse this passage, by all things deare to them, to dwell long upon it, as worthily deserving both their Admiration, and Imitation. Though she received from him extreme, and Heavenly Praises, yet she was afraid, because she was alone. O Saviour of the World! Purity feares an Angell; shall not Impurity then suspect a man though in the shape of an Angell, when his complement, form of a man when be came to the Blessed Virgin. Chrysologus serm. 140, is of opinion that the Angel appeard in a shape, and habit most pleasing and gentle, and that the Virgin was not troubled at his person, but his speech, in that

and discourse are sensuall. Virginity cannot bee too heedful, which makes it practife the doubt of things fafe, that so it may accustome it selfe to the seare of things dangerous. If heathen women have, by nature, so abhorred pollution, that they have chosen death before it, how odious must we judge it to the Angellicall Innocency of Gods Owne Mother? what course tooke she? She rejected these his Commendations, not with her tongue, but her lookes, which put on a dislike of all he had said. She had heard, that when Castles come to a parley, it is a figne of yeelding; and therefore thought it her safest way to involve her selfe within Humility, and a fober filence.

But the Angell quickly delivered her out of this Agony, into a greater; out of this feare, into a more tormenting care.

"Feare not Mary," faith he, "for thou S. Gabriel.

- " hast found favour with God; for loe!
- "thou shalt conceive in thy Wombe, and " beare a Sonne, and shalt call His Name
- " JESUS. He shall be Great; and shall be
- " called the Sonne of the Most High; and

" the LORD GOD shall give unto Him the

S.*Mary.

"Throne of his Father David. And He " shall raigne over the house of Iacob for " ever, and of His Kingdome shall be no " end." To this her answer was, " How " shall that be, since I know no man?" It is true, it is true, most Blessed Virgin, thou knowest no man; but let thy Modefty rest secure; for the Operation of God, and not of man, is here required. God should never be conceived in thee, wert thou not a Virgin; nor borne of thee, shouldest thou not remaine such. Thou canst not be spotted with the Conception, or Birth of an Issue fo Immaculate. This feare is as needlesse, as that of defiling thy fairest fingers with the purest fountaine. If Obededon having received the Arke within his walles, was fo enriched with all manner of Treasure, that Felicity was voyced to have descended from Heaven into his house; what shall we judge of thy supreme Blisse. rious Virgin! who art not to be the receptacle of a wooden Arke, but of His Only Sonne? With confidence, therefore, consent to thy owne happinesse, and the Redemption of all Humanity.

But, indeed, I do not wonder at her astonishment, when I consider her bashfulnesse. Meethinks I see her, now casting her eyes up to Heaven; now fixing them on the earth; and now againe on the Ambassadour himselfe, resolving to give up her Soule rather then her Virginity. Harsh must the word (Conception) needs found to her who was a votary nere to know man; whose onely love was Prayer; whose onely childe was Piety. But when the Angell urged Gods Will, she forthwith yeelded a Handmaid to her LORDS Defire. Let us intentively listen to the "And the Angel answer'd, and said " unto her, The Holy Ghost shall come " upon thee; and the Power of the HIGHEST " shall overshadow thee; therefore also that " HOLY THING that shall be borne of thee " shall be called the Sonne of God. And " behold thy Cousen Elizabeth, shee hath " also conceived a sonne in her old age; " and this is the fixt moneth with her "who was called barren. For with

S. Gabriel.

S. Mary.

"God nothing shall bee impossible. And "Mary said; Behold the Handmaid of the LORD; bee it to mee according to "thy word."

See here united, an incomparable Humility, and an Obedience even unto death. For the confenting to be the Mother of God, was not easie to her; in that a meek, and humble Spirit, with greater difficultie ascends the highest steppe of Honours Throne, then a proud, descends thence to the bottome; it being a thing in nature farre harder to climbe, then to come downe. If any man shall yet rest unsatisfied, and shall make a further enquirie after this difficulty, he may please to consider that her Humility ballanc't her Sonnes exalted, and her owne dejected, Estate; and as well meditated the care, the diligency, the reverence, and obsequiousnes, as the dignity, and excellency of her whom God would vouchfafe the most glorious Title of Mother. wisely weighed, that the Angels were not worthy to wait on Him; and therefore the service of her whole life must as farre

exceed, as the name of Gods Mother did excell that of Servant, or Angell. If Saint Peter, yet in the dawn of Grace, could fo clearly discerne his Masters Greatnesse, as that he cryed out, Depart from me a finner, as deeming himselfe unworthy of His Presence: If the Centurion, for the fame respect, thought his house too base to receive Him; what should she thinke who was not to take Him into her ship, or her lodging, but into her Wombe, where He was to remaine not a Visitant. but a Dweller? Full well also she understood, that her consent was not onely required to be the Parent of the Almighty, but the Spoule also of His HOLY SPIRIT; to Whose Inspirations she ought a greater obedience then others, having received from the same Spirit a greater measure of Grace, and Honour. She clearly forefaw, that she was not onely chosen to conceive the Son of God, to bring forth, to nurse, and governe Him; but also, perforce, to yeeld Him up (fuch being the Divine Pleasure) to a three and thirty yeares perfecution; and lastly to the cursed

S. Peter.

Many ancient Writers hold that she had the gift of prophecie. S. Gabriel.

Heart.

Death of the Crosse, the Salvation of others depending on His Destruction. And that she did foresee all this, plainly

appeares by the speech of the Angell to her, who (after he had foretold the Conception, and Birth of CHRIST) added, And

he shall be called IESUS, that is, a SAVIOUR. An awfull reverence, and an inconceivable joy divided, without doubt, her all-holy

Heart, when she contemplated her future, being a Mother to the Messias. man imagine any thing more difficult, more bitter for humane nature to overcome? Yet did her active Vertue vanquish all these impediments, and with an humble, ravisht Soule, she expected the entrance of Him into her facred Wombe.

Here, before we proceed to her Conception, we must observe two things not amply, and fully enough express'd, very

whom already she had surely seated in her

remarkable in the Angelicall Salutation; First, the dignity of the Ambassadour; Next, the worth of her to whom his Embassy was directed, together with her many Vertues, equally eminent in this Divine Dialogue.

Concerning the First; he was not a man, but an Angell; neither an Angell of an inferiour Order, but of the supreme Hierarchy, which choise and pure Spirits, having received infinite Ornaments, and Graces from their Lord and Master, retained still His Favour, and ever stood before him. S. Gregory stiles him a principall Angell, treating of principall things. Some have not feared to call him the Supreme Angell, as Damascen, and others. Truth will answer for him, that amongst all the Celestiall Spirits, none are so pre-

dicated in Holy Writ as he, and Michael, to whom the Declaration, and Exposition of so high Mysteries so often were committed, as in Daniel, Zachary, and Mary

is specified. Some will have his name to fignifie God, and man; and that this Etymology containes a miraculous Mys-

tery. Amongst these is Proculus, Arch-Bishop of Constantinople. "Geber," saith he, "signifies man; El, God, alluding to

"his Embassy, which treated of His ap-

S. Gregory. Hom. 34. in lect. Evang.

Damascen. Serm. de Virginis assump.

Proculus. In 1 cap.

Life of the Blessed Virgin:

" proaching birth, Who was both God

S. Bernard. In parvis. ferm. Gen. 24.

" and Man." Saint Bernard, judgeth the fervant of Abraham to have beene a type of Gabriel; for he was fent by his Master, not to feek any Virgin that came next to hand, but fuch a one as the LORD GOD had prepared for the Sonne of His LORD.

S. Chryfoftom. Hom. de " This Gabriel," faith Saint Chrysoftome, "the Painters present to us winged; not

incomprehenfibili Dei natura. " that God created him fo, but to denote " the sublimmity and agillity of the Celestiall

" Nature, as also, to admonish us that,

" with gratefull hearts, wee acknowledge

" him to have for our cause descended from "his highest habitation." And sweetly

Chryfologus.

Chrysologus; "An Angell treated with " Mary concerning our Salvation, because

Damianus. Serm. 142. Serm. 1. de " an Angell had dealt with Eue touching " our damnation." This Blessed Spirit,

nat. Virgin.

and Saint Iohn the Evangelist, Damianus compares to two Lyons, which carefully

Luther.

guard this our Sacred Subject. I will not here feeke to fatisfie the over-curious, and needlesse doubts of Luther, and others, whether she knew Gabriel to be an Angell, or no; nor whether, or no, he entred her

chamber the doore being shut; nor whether he appear'd to her in a gentle familiar shape, or in his full splendour, as when he fo much amaz'd Zachary, and strucke him dumbe. These questions serve rather to busie curiositie, then enflame Zeale. Neither hath all that tender fexe (to whose good I dedicate this discourse) received an education that renders them capeable Iudges of fuch disputes. And I freely acknowledge, that in this Treatife, I have not fo much as used any one word not frequent, and familiar, because I would make the fense cleare to the Femal Withall I professe my scope is Readers. not to sharpen their wits, but to beautifie their lives; and to kindle in their faire bosomes, an holy Ambition to aspire to the perfections of that devout life, which this our incomparable Lady led, and ended with the applause of men, and Angels.

Laying aside therefore these superstuous arguments, I will proceed (as my method commands me) to deliver her inestimable Worth, and sober Demeanour towards the Angell, which no eloquence can so well

expresse as a filent, and reverent admira-Much I need not fay of her, of whom I never can speake enough; especially having already produc'd fo many ancient, and learned extollers of her excellencies, to which my vote would adde no more then a dimme lampe to the glorious eye of Heaven, or an obscure gloworme to a starry night. Yet fince at the Altar of this meek one (sweet and chast as the Incense there daily burned) a fingle graine, fent from a fimple heart, is acceptable, I will not feare to pay her a due Oblation, though it come as short of her Value, as I of her Goodnesse. please thee then, pious Reader, gratefully, with me to acknowledge that this is she who gave Flesh to Him, by Whom all flesh is sav'd. This was the Dove, that first brought to us the Olive of our This is the Rainbow, or first Signe of our reconciliation to the DIVINE MA-And (to shut up all in a little) this was the Tabernacle, and Throne of the ALMIGHTY, whence (His MAJESTY obscured) His Love shined forth to all Humanity. But in that, a plaine delivery of her Vertues adorne her more than can all the flowers of Rhetoricke; I will (though in an inelligant phrase) set such downe as shall appeare most eminent in this unparalell'd colloquy, wherein were handled the prosound Mysteries of the Sacred Trinity, as of the Fathers Omnipotency, the Holy Ghosts Efficacy, the Sonnes Excellency, and in Him the proprietie of both Natures.





HER PRUDENCY, AND HER OP-PORTUNE SILENCE, AND CAUTION OF SPEECH.



ER Prudency shall take the first place, not as the greatest, but as the most diffusive; because cleane through this Dia-

logue it blends with all the rest. First, she awfully, and advisedly gives him full Audience; and at once, both observes the laws of Patience, and the custome of good manners, in quietly attending the period of his Salutation. Many of her Sexe would have so cut him off at every word, that hee should never have peec't his Speech together againe. Being more mistresses of their tongues then their eares; they would never have given him hearing

till they had beene weary of talking. One of these, *Iuvenal* makes mention of in his 6. Satyre, who made a din able to free the Moon from the power of the Enchanter.

This Vertue of an opportune Silence few women obtain; if they do, it comes to them the last of all other. tongues are clocks, which, once wound up, few of them go lesse then sixteene But this wifest of Saints in a feasonable filence, and caution of speech, alike admirable: Infomuch that through the whole Bible we finde not that she spake above five times. Twice to the Angell Gabriel, as "How shall this be?" and againe, "Behold the Hand-maid of the LORD." Next, in the encounter betweene her, and her Cousen Elizabeth. A fourth time, to her Beloved Sonne, after long absence, "Why have you dealt so with us." Lastly, when she becomes a Petitioner for the poore, "Because they have no wine." Here, in this place, she intentively hearkens to the Angell, whom she heares twice ere she replyes once. She

The common fort when the Moone was eclipsed thought ber to be encbanted : and with basons and otber things made a bideous noyse to barre ber from bearing the cbarmers

S. Luke i. 3, 4. 31.

voyce.

S. Luke i. 46.

S. Luke ii. 48.

S. John iii.

S. Marv.

made two pawses usher her answer, which she fram'd with such care, and sobriety, as if Modesty had seal'd up her bosome, and lippes; and that without her speciall warrant they were not to be opened. And though her thoughts were perplex'd and troubled, yet she apparrell'd them in such a cleare smooth select of lenguage.

fuch a cleare, smooth calme of language, that it would have gentiliz'd Barbarisme it selfe. When her Chastitie is call'd in question, (which she esteemes above health, liberty, or life it selfe) she positively denies nothing, in that strange, and to her impossible affertion of the Angell;

but answers, with an humble enquirie, "How shall that be?" Well might she make this demand, since she knew by humane power it could not be effected; and the Angell had not yet revealed, that such was the Divine Will. Though never Soule endured a greater conflict then here

Soule endured a greater conflict then hers, and that feare had stretched the strings of her heart to their utmost extension, yet chose she rather that they should breake in sunder, than she into intemperancy. Some women (though chast, yet curst,

and hasty) having once heard their Chastity brought in question, would have omitted all interrogations; and have given

the Angell a Sermon for his Salutation; and have reviled his Name, if not offered violence to his Person. But in this sweetest of Creatures, Mildenesse and Modesty kissed each other; so that nothing could flow from her, that was not pleasing and gentle. Yet could not her amazed lookes conceale her feare, which afflicts farre more than griefe; for we grieve onely for what is past, but we feare all that can happen. The mercifull Angell reading, in her forehead, the perplexity of her Minde, refolved to ridde her of the tormenting doubt she was in; and to banish feare out of that face referved only for Beauty, and the Graces to dwell in. He therefore hides this great Secret no longer from her; but expounds to her the manner, and meanes, of her Conception; which no fooner entred her eares, then confent her heart; and with a proftrate Soule fhe made her will conform it felfe to Gods; "Behold, saith she, the Handmaid s. Mary.

of the LORD, &c." In this consent of hers, we may discover almost as many Perfections as words. Some draw hence an observation, that the Salvation of mankinde depended upon her consent; and confequently the damnation, upon her refufall. My Meditation dares not climbe fo high; not being able to conceive how possibly the Searcher of hearts should receive a repulse from his Chosen One: nor how His Omnipotency can be confined to one onely Meanes, in the Redemption of mankinde. It shall suffice me, to derive hence three of the greatest Christian Vertues, her Faith, her Obedience, her Humility.





HER FAITH.



AITH is the hand whereby we lay hold on Christ, and His Merits, "without which," faith S. Austin, "all morall

S. Auftin.

"Vertues whatsoever are no better than gorgious sins." The dignity and necessity of this supernaturall Gift, cannot but evidently appeare to the meanest understanding; in that no man is ignorant that without Christ we cannot be sav'd; and without Faith, we cannot apprehend Christ, nor apply His Deserts, and Passion to our polluted Soules. In this which excells all other persections did this happy Mother of our Emanuell, surpasse all other creatures, as here in briefe, and hereafter more at large, I shall demonstrate. S. Austin both in knowledge and autho-

48	Life of the Blessed Virgin:
S. Auffin. Lib. de fanct. Virg. cap. 3.	rity, infinitely exceeds me; and therfore I desire you would heare him for me. "Strengthened by a singular Faith," saithhe, "she made God's Sonne hers, more happy "truely in conceiving Christ in her minde, "then His Flesh in her Wombe. Endued
	"with this Faith she fear'd, and reverenc'd Him whom she bore; Whom as soone as "shee brought forth shee ador'd, and was
	"the first beholder of the Glory of His Re- "surrection." Would I muster up my forces, I could produce many other Cham-
	pions of the same worth, and antiquity; that with an indefatigable Zeale, doe vindicate the Faith of this Blessed Virgin
S. Auftin. Lib. 16. de civit. cap. 24.	against some of these latter ages, who ac- cuse her as desective in that wherin she was most accomplisht. Their Objections
	have beene long fince answer'd by Saint Austin, Saint Ambrose, and divers others of those Primitive times. Saint Austin distinguisheth thus betweene Zacharies
	demand and hers. "Zachary when he "fayes, Whence shall I know this? or, "By what meanes shall I know this, I, and "my wife being so aged? he spoke this out
	my may come you agon a may person our

" of despaire, not by the way of inquisition. " But Mary when she askes; How shall " that be, since I know no man? shee utter'd " this enquiring, not despairing. " fore to Zachary it is said, thou shalt be " dumbe because thou believest not; but to " her the cause is expounded, because while " she doth question, she doubteth not of the " promise." And to the same purpose, and almost in the same words speakes Saint | S. Ambrose. Ambrose, whose testimony I omit, lest I should prove tedious, and obscure to the tender sexe, to whose profit this weake Essay of mine is chiefly intended. my Zeale to her whose true Admirer I am, compels me briefly to deface all those aspertions, which the adversaries to her, and piety have layd upon her. am wholly transform'd into wonder, as oft as I consider how malice, and her spawne can bee so frontlesse as grossely to deprave the meaning of the Text, onely to detract from her; and should be so audacious, as to contradict the Holy Ghost Himselfe, who by the mouth of Elizabeth pronounceth her Blessed, because she be-

leeved. True it is, their expositions give a light to the Scriptures; but it is such a one as we receive from lightning, which brings with it rather terrour then comfort.





HER OBEDIENCE.



ERE her Obedience calls upon me to cut off, I cannot fay, this digression, but vindication of her Honour. Though

fhe deserved soverainty, and command; yet delighted she in nothing more, then in this submissive Vertue, proper onely to a Subject; and was a diligent practitioner of it through her whole life, in imitation of Him who was obedient even to an ignominious Death. Her Faith, and Obedience were of equall speed; for she no sooner heard the Angell relate that the Almighty had ordained, she should beare the worlds Redeemer, but she believed, and consented that it should be so. She had learnt in her infancy, that Obedience, with God, is better then Sacrifice; and

therefore, she was as swift as thought, in agreeing to the Divine Ordinance, that so posteritie might distinguish betweene her Obedience, and that of others whose Wils, and Vnderstandings have a combat before they can bee brought to a consent. But this was onely a lovely branch of that beautifull Tree, her Humility, on which a perpetual Autumne attended; for it continually bore fruit.





HER HUMILITY.



F this Vertue I must treat more at large then of the rest, because it is extensive cleane through all the actions

of her life. Of this there are many forts, whose severall countenances, and shapes we will here draw to the life; lest the Reader be impos'd upon, and verily believe he enjoyes the true one, when, indeed, he is onely possessour of the adulterate.

We will begin with the Naturall Humility, which is to be found in many, who being basely borne, and bred, and poorely spirited, aspire not to greatnesse, but rest fully contented with that sordid calling Fortune hath allotted them. This

Natural Humility. Humility is none of those that Vertue

which we may call Senfuall; and this makes

men refuse Honours; not that they do

There is another kinde

Senfuall Humility.

not defire them, but for the trouble, care, and danger, that attended them. This Humility is base, and degenerate. There is a *third* proud one of the Hypocrite;

doth warrant.

Hypocriticall Humility.

Pbilosopbicall Humility.

who though he be ambitious of Dignities, and feeks them by all cunning, and undermining wayes, yet (to be reputed humble) he seemes to flie them. This Humility is false, and fained. A fourth there is Philosophicall, and Morall; and this confifts in the knowledge of a mans felfe, and his miserable condition, so that by a naturall light he can see to humble himselfe, and be ferviceable to all men; yet no further then the dignitie of his estate allows, and humane reason requires. that, in this mans opinion, it should not be Humility, but basenesse, in a Gentleman, to pardon an injury done him, or to place himselfe in an Hospitall as a servant to attend the ficke, and needy. Humility will not endure the Christian

Test. A fifth, Mosaicall, or Iudaicall, offers it felfe to our confideration; and this hath a neare resemblance of the true one; for by the perufall of the written Law we come to know our felves more perfectly then all the Philosophers of the world can teach us. To this purpose Saint Paul faith; " From the Law comes "the knowledge of sinne:" and in another place, "I had not knowne concupiscence to " bee a sinne, had not the Law said; Thou " shalt not covet." In this Mirrour we discerne our originall corruption, and all our disordinate passions, and affections, together with our ignorance, and frailty. By this Touchstone we finde all our moral philosophical Vertues to be but counter-But this carries with it a very detrimentall discommoditie: for it leads us beyond hope of Salvation, and there leaves us. For when a man shall confider, that an unattainable Perfection, and an exact observance of the Law is required at his hands (wherein he is commanded to honour God with all his Soul, and with all his might, and to love his neighbour

Mofaicall, or Iudaicall Humility.

Rom. iii.

Rom. vii.

as himselse) and yet withall shall discover in himselse an utter disabilitie to execute these holy Commands; a frozen dijection wil so benumme all his thoughts, that not one of them will be of force, to uphold it selse from sinking into the bottomlesse pit of despaire.

The true Christian Humility.

But with the true Christian Humilitie it is otherwise; which (having first made a submissive acknowledgement of its owne ingratitude, pride, avarice, injustice, impietie, and infinite other imperfections) by a strong apprehension layes hold on the Mercie of God in Christ. this Goodnesse of God towards us, makes our finnes more odious even in our own eies; no otherwise then the tender kindnesse of his Father, made the prodigall childe more clearly fee his owne errour, and disobedience. For this makes that Speech of God to the Iewes, "When " you come into the Land of Promise, then " you shall know your sinnes?" as if He should have said, "How often have you " distrusted Me, and not onely murmur'd " against Me, but abandon'd Me, and ador'd

"Idols, making them your guides, and at-" tributing to them the benefits you have " received from Me?" so the Regenerated Christian, being once entred into the Spirituall Kingdome of CHRIST, sees more clearely his finnes, then he did before his calling; as having received a greater The excellency of this Vertue, in a Christian, is beyond humane expresfion. Not amisse a learned Father of the Church stiles this the Treasurer of all other Vertues. The antient Christians commonly usurpe Humility for Vertue it felfe. Christ cals it Poorenesse of Spirit; and discoursing of mans Beatitude, sets it in the front. This, and Pride are at endlesse oddes; for this is sociable, and loves company; wheras Pride affects folitude, and is for the most part alone. Empire of Pride, two cannot stand quietly together; whereas in the Dominions of Humility, an infinite number may be placed without either combat, or strife. Pride is never void of feare, and doubt: whereas this stands secure with Ionas in the bottome of the Sea. Pride is ever

Hieron. in Epift. ad Celant. ambitious of the first seate; this of the lowest: and therefore is as much extoll'd by all men, as the other cride downe. Pride assumes all to it selfe, and is full of felfe-love. This refuseth even its owne due, and undervalues it selfe; as knowing that it can justly call nothing its owne, but finne. Pride stormes at an injury receiv'd: this embraceth all occasions that may exercise its patience. Pride (like all things puft up, and light) is wavering, and blown here and there by every gust of Fortune; this in stability is a Rock, not in hardnesse, being soft, and white as the Downe of Swans. Yet though this Vertue be of all other the most innocent, and submissive, it is withall the most powerfull; for, as Nature, fo God abhors vacuity, and therefore (finding the humble utterly empty of affectation, prefumption, and what else is derogatory to his honour) He fils him with His Grace

Humility is fearelesse, in danger; free, in bondage; rich, in poverty; quiet, in persecution; noble, and glorious, in igno-

and Spirit. What should I say more?

miny; lofty, in lownesse; joyfull, in anguish; and happy, in the midst of misery. This made Moses speechlesse; Abraham, to acknowledge himselfe dust and ashes; Iohn, the Baptist, to esteeme himselfe a meer Voyce; and Saint Paul, to account himselfe the greatest of all sinners. Iewell was so faire in Christs Eye, that to purchase it, He underwent not only poverty, mifery, and all indignities, but even execration, and malediction. would we judge of a great Prince, who, in stead of enlarging his Territories, should abase himselfe so farre as to become a poore Subject? Why this did Christ, Who (being of all things the Greatest, and Best from all Eternity) by Humility, became of all the Lowest; and descended even to the profession of service to the meanest of His creatures. It is also an evident marke of His Humility, that He chose to be borne of simple and obscure Parents; whereas He might, if He would, have allyed Himselfe to the greatest Princes. This gave occasion to the Iewes to mocke Him, faying, " Is not Ioseph His

60 Life of the Blessed Virgin:

S. John vi. 42. Father, and Mary His Mother?" it is that He was of the House of David, but when He was borne, it was in its declination, and of no repute. As the Moone fourteene dayes together, to our fight, encreaseth; and fourteene againe diminisheth, till at length it be seene no more: so in the fourteene Generations from Abraham to David, the House of David received advancement in Honour, and Splendour, and was in his time at the full height; but in the fourteene following Generations it was in the wane; and in the dayes of Christ, neere utter extinc-And whereas he might have inferted Sarah, Rebecca, and many other Saints in His Genealogy; He placed Tamar, Raab, Ruth, Berlabe, and others of an incestuous race, to shew the world, that, though He hated finne, He abhorred not finners. What man is there who, having a lascivious wife, detected of whoredome, will take her againe? Yet CHRIST, having espoused the adulterate Soule of man, receives her into Grace and Favour, after

she hath committed millions of adulteries.

Jer. iii. 1.

To this effect faith the Prophet, "Though "thou hast committed fornication with " many Lovers, yet returne, and I will re-" ceive thee." Who is there that being injur'd will not onely forgive the Offendor, but seeke his friendship; I, and lay downe his life for him? All this did CHRIST, Who(being grievously and hainously abused by man) not onely demanded his pardon, as if He Himselfe had beene faulty; but made an Oblation of His Owne Heart-Bloud, to quench the Wrath of God, justly conceived against him. admirable Act of His Humility was, that (God having given Him all Power in Heaven and earth) in fo much that He could at His pleasure have destroyed Iudas, whose treason He foreknew, all the revenge He tooke, was to wash his feet, and to call him Friend, when he came to apprehend Him.

To these I may adde His living in obfcurity from His twelfth to His thirtieth yeere; in all which time we reade not any thing of Him. I will conclude with all the crosses and calamities He endur'd,

of which in His Life He never reaped any fruit: and at His Death, had His Innonency onely predicated by one, and that one a Thiefe. In a word, during His Abode here below (whether you confider His Doctrine, Actions, or Passion) He was not fo much delighted with the exercife of any Vertue, as of this gentle, meek one; that so He might imprint it as His Owne Sacred Stampe, or marke in those mindes which He would have known to And, above the rest, into the be His. chast Bosome of his dearest Mother did He fend this Divine Gift, before His Birth by infusion; and afterwards engrafted it there, by example. And this we may well perceive, by her fo closely following the Patterne, that she precedes all but Himfelfe, in this milde, offencelesse Vertue. In this rare Quality as she had an unequall'd Master, so she prov'd a matchlesse Schol-He who is ignorant of the excellency she hath attain'd to, in this one Perfection, I dare pronounce him withall, ignorant of God's Holy Writ, and incapeable of all Goodnesse derived thence.

Her Humility.

fome facrilegious theeves there are, who robbe this beautifull Temple of its prime Ornament; this sweetest Garland, of its fairest Flower. They maintaine (me thinks the Earth should shake it selfe, and them when they utter it) that she was humbled, not humble. These I may more properly averre to be learning, not learned. They may with as much justice deprive the Rose of her blush; the Lilly, of her white; the Violet, of her purple; and the Christall, of its clearnesse; as her of this pretious Ornament, which she obtein'd by a studious pious Imitation, and preserv'd with a holy Care. But my wonder is the lesse, when I contemplate the continuall Antipathy betweene Impudency, and Innocencie. Whofoever shall settle his meditation on her discourse with the Angell; her Pilgrimage to her Coulens house; and her Divine Hymne there (though he have fworn himselfe the slave of prejudice) he will breake his chaine; and reassume fo much freedome, as to declare her truly humble. Sure I am, if they would have her halfe a degree humbler, they make her wholly abject. To my thinking these fixe words alone (Behold the Handmaid of the LORD) are able to convince of errour fix thousand such shallow Authors. To those who are plac'd in an extreame height, all things below seeme farre smaller then indeed, they are, but to themselues they appeare the same; but here it fals out otherwise, where the introducer of one pregnant Blessing that contein'd all other into the world (and therefore worthily placed above it) thinks all things under her farre greater then her selfe, and above her in value. Certainly all the Ancient

Fathers with one consent, affirme, that she deserved to be Empresse of all others, who humbled her selfe below them all. For my owne part, I am so transported with the meditation of her Meeknesse, that me thinks I heare her thus expressing the humility of her sanctified Heart, to the

Heavenly Nuntio.

S. Mary.

"Is this a delightfull Dreame, or a "pleasing Vision that thus ravisheth my

"Soule? What a lovely prospect is this?

"What do mine eyes behold? Cedars

" flooping to Shrubs? Mountains to Val-" lies? The Ocean courting a Riveret? « I discover more than all this. I see "Heaven descending to Earth; the Su-" PREAME MAJESTIE, to Humane Misery; " a Blessed Angell, to a wretched Mortall. " True it is, I am the Structure of Gods " Owne Hands; but an Edifice not cleare, " not faire enough for the Habitation of " His Onely Sonne. Alas, alas! I am a "Vessel too uncleane to enclose a DEITY. " Is this Flesh of mine pure enough to " clothe Purity It Selfe? I am not worthy " to be reputed His Childe, much lesse His " Parent. Oh lend me thy harmonious "Voyce, thy Heavenly Rhetoricke, thou " Celestiall Oratour, that I may render "Him Thanks, and Praise; though not " equall, yet nearer to the Grace I have " received. I deny not but wee see His " Name written in every thing here below, " but in obscure Characters; like the dis-" covery of the Sunne in a puddle. " art nearer Him in Essence, in Presence, " in Goodnes, in Knowledge, and canst finde " out words more suteable to His Worth.

"Wherefore I earnestly beseech thee, in thy best phrase, to present the unfained gratitude of his most humble Handmaid, who esteems her selfe unworthy to touch, much more to conceive Him. Neither shalt thou thy selfe depart without most humble thanks for the eternall Honour thou hast done me by this visit."

It is probable enough, she said much to this purpose; this forme of speech being agreeable to her disposition, and demeanour. To conclude this point, fix cleare demonstrations of her Humility eminent above the rest, the Holy Writ offers to our ferious, and reverend confideration. The first, in this submissive conference with the Angel. The second, in the house of Zachary; where the more her Vertue is predicated, by her Cousen, the more she humbles her selfe. third, in her Delivery; where she meekly fubmitted her felfe to all wants, and inconveniences. The fourth, in her Purification: when she observ'd the custome of other uncleane, finfull women, and rankt her selfe with them. The fifth, in Betrothing her selfe to a Carpenter; and in paying as great an obedience to him, as ever woman did to husband, and in joyning with him in labour to get a poore living, to maintaine themselues, and their Sonne. The fixth, in having a care of the poore, and in associating them at all times. But of all these I shall treate more at large in the course of this Divine Story, whose order now brings me to the Mysticall Conception of her Blessed Sonne, our Onely Lord and Saviour Iesus Christ.





HER CONCEPTION.



HE Heavenly Ambassadour having executed his great Masters command, departs, leaves God, and Man in the

Wombe, and the Sonne of Righteousnesse is now risen in the Virginall Orbe. For this is the tenent of the True, and Ancient Catholicke Church, that she conceiv'd immediately after the Angels speech; whom I had rather follow, then accompany many of these later times, who oppose it. I will onely produce a few testimonies; and that of Gregory the Great shall be the Leader.

* This point is much controverted, and I leave it to the difcreete Reader what to beleeve.

S. Gregory. Lib. 18. Moral. ca. 27.

"The Angell," faith he, "declaring, and the "Spirit approaching, instantly the Word

" is in the Wombe; and presently in the

"Wombe, the WORD is made Flesh, the

In this celebration of the Nuptials betweene God and Nature, while my affection advanceth one steppe, my reverence retires another. Here Reason is transformed into Admiration; Eloquence, into Some are rather folicitous to fearch into the profundity of the Mystery, than humbly to acknowledge it; and by Reason, seeke to pry into that which excludes all Reason. What was before time it felfe, is believed, not comprehended by man: for that transcends the understanding of man, which was before his Nature. No eyes but those of Faith, can penetrate this Wonder. All things in GoD are above Reason, nothing above Faith. Here, a Virgin conceives, without the losse of Chastity; a Maide remaines an Immaculate Mother. Eternity is here encompass'd by time; Glory, masked in misery. A Thing finite containes Infinity; a Mortall encloseth Eternity. Here, the SONNE is as antient as His FATHER; elder than

His *Mother*; and is made of her whom He made. Here is a concurrence, or a congregation, of Miracles. It is a Mira-

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This Con-

cle, that in the forming of fuch, and fo great an issue, the aide of man should be utterly excluded; and that as He was Man, He was onely made of the pure Bloud of the Virgin. It is a Miracle, that the ordinary number of dayes, required in the forming of a humane body, is not here observ'd; but in a very moment without succession of time a Body is fram'd, and animated. But a greater Miracle than all these is, that at the same instant wherein the Soule is joyned to the Body; the Divinity, and Humanity are united in One Person, and the Eternall WORD is inseparably linkt with the Flesh; fo that the Son of God, and Man is the fame, in the Virgins Wombe. the manner of her Conception, I doe not more mervaile at the supernaturall strangenesse of it, then I doe at the daring inquisition, and sensual expression of some, who relate it in words as groffe as their owne understandings. I only wish I could free the most learned, and ingenious Erasmus, from the just imputation of a lascivious folly in the Essaying to unfold this

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72

Eras. in

Annotat.

Lei in Appendice ad Antapolo-

toris.

giam Su-

S. Auftin. Serm. ii. in natal.

Domini.

Rupertus, Lib. i. de

operib. Spiritus

Sancti. cap. 9.

"it to me according to Thy Word; in the very instant (to make good the words of the Angell) the Holy Ghost came upon her, and enter'd through the open dores of ber Faith. What part did he enter? first the Chapell of her chaste bosome; then the Temple of her holy and incorrupt Wombe: Her bosome, that she might be made a Prophetesse; her Wombe, that shee might become a Mo-

Now for the time of this Conception; whether or no it were precifely on the 25. day of March, I will not strive to chaine any mans beleefe to a resolution herein; though I finde many old and great Doctors of the Church to have held it for a truth. Many questions here arise, which I have neither time, nor desire to discusse. I will onely looke into the deportment of this incomparable Creature, after that she knew she was become the receptacle of a Deity. The meere apprehension of such an unheard of honour, in other women, would have begotten pride, arrogancy, and disdaine, not onely of all

their fexe, but of mankinde it felfe. They would have repin'd at their breathing of common ayre; and (scorning the earth they trod on) have nourisht an ambition to walke on the battlements of Heaven. But this Maide, above imagination excellent, the more she was grac'd and dignified, the more she was humbled. When all men admir'd, and even ador'd her, and judg'd her worthy to be presently assumed into Heaven, she was ready to creepe into the center of the earth, and there to hide her; thinking that every one pointed at her, as undeserving that supreme Dignity confer'd on her by God Himselfe. And whereas others would have studied nothing but rich Tissues, and Embroyderies to weare; and the most costly Persian Carpets to tread on; she meditated simplicity in apparell, and a good paire of shooes to beare her afoot journey over the steepe and flinty Mountaines, intending to bestow a Visit on her Cousin Elizabeth.

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He Volicien souls

HER TISHTATION.

high ? would le lg'd, ; much lesse ! dales, to make a book or accordaties .m. Here is a rare Goctacle, Has, is climing, a till it as coeffary to t re of it, as it is things pend iemselue: to file. fexe, be ring the Conded in the narrow c , i 🧽 hafte to t ., and rugged hils: if e m minde enablication : And, to fee to :.c: he (whose was her

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Erasmus.

Eras. in Annotat. Lei in Appendice ad Antapologiam Sutoris.

facred Mystery. He compares God to a Woer; the Angell, to a Sollicitour; and Mary, to the Beloved; and proceeds further than either the Divine Will, or humane Modesty permit. He treates of this venerable, this stupendious encounter betweene the Divinity and Humanity, in the same amorous phrase with which the Poets describe the wanton meeting of Dido and Aneas in the Cave. I will not rip up the particulars in which he is faulty this way; lest I runne into the same errour which in him I reprehend, and imprint a blush on the cheekes of my bashfull Readers. This Conception was as spotlesse, and as cleare from all pollution as is a fweet Odour when it enters the fense. "Here," faith Saint Austin, "the WORD is the " Husband, the Eare the Wife; in this glo-" rious splendour is the Sonne of God con-" ceiv'd; in this Purity, generated." the same cleare, and cleane sense is Rupertus on this very passage. "When the " truely believing Maide," faith he, "open-"ing at once her minde and mouth said,

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S. Austin. Serm. ii. in natal. Domini.

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Now for the time of this Conception; whether or no it were precifely on the 25. day of March, I will not strive to chaine any mans beleefe to a resolution herein; though I finde many old and great Dottors of the Church to have held it for a truth. Many questions here arise, which I have neither time, nor desire to discusse. I will onely looke into the deportment of this incomparable Creature, after that she knew she was become the receptacle of a Deity. The meere apprehension of such an unheard of honour, in other women, would have begotten pride, arrogancy, and disdaine, not onely of all

her by one hand, and Humility by the And if we diligently peruse Gods Sacred Word, we shall there finde the Mountaines honour'd with many notable Where did that parent of an innumerable iffue, Abraham, prepare the immolation of his only sonne? On a Mountaine. Where did Moses receive the Tables of the Divine Law? On a Mountaine. Where did CHRIST, (His Humanity concealed) transfigure His Face into a Countenance of eternall Glory? On a Mountaine. Where did He shed His Purest Bloud; and lay downe His Dearest Life, as an expiation for our hainous and manifold finnes? On a Mountaine. But why these famous Acts were performed on Mountains rather then in Vallies, Reason hath not a fight strong, and quicke enough to disco-But this is evident, that God hath not plac'd Heaven it selfe on the one side of us, or under our feet, but over our heads; that we might erect our looks, and fixe them on his eternall Habitation, and aspire to enter the Celestiall Canaan; indeed our true countrey, out of which while

we live, we leade but a dying, and a flavish life, and are no other then unfortunate exiles. And surely, the very fight of sublime places, breeds in us high thoughts. We commonly looke downe on things despicable; the eyes of admiration are bent upward.

The cause why she tooke this Journey, I shall endeavour to relate so briefly, that I will strive to avoid even long syllables. Yet do so many pious Doctrines, and Uses, flow from these two *Christalline* Springs, that they alone are sufficient to compose an entire Booke of a vast volume.

The Angell that he might beget, and strengthen a beleefe in Mary of what he had said, confirms this Miracle with another, and tels her that her Cousen Elizabeth, also in her old declining age, had conceiv'd a sonne, and that this was now the sixth moneth of her being quicke. These glad tydings, no doubt, delighted much our Blessed Ladies Minde; where they could not stay without rendring a faire encrease of Fruit, sirst in meditation, then in action. Questionlesse, she no sooner heard them

but her Soul was delivered of a twinne of Vows; the first was, to praise God, that He out of his best Pleasure, and infinite Goodnesse had vouchsafed to crowne her Cousens fruitfull Vertue with the Bleffing of a childe, she being now in yeares, when despaire had chased all such hopes out of her breast, and barrennesse (as the world conceiv'd) had feal'd up her Wombe. The other was, all impediments fet apart, to give her Cousin a visit in her owne Country, and habitation. Having performed the first, her thankesgiving for her, fhe undertakes the latter, her journey to Nor was she long about it; but with all speed possible set forward, lest she might feeme not readily to obey the Incitation of the HOLY GHOST; or be wanting to her Cousin in any good office shee could doe her. Neither could the confideration of her owne Majesty, of the teeming Estate she was in, of the disasters to which Travellers are subject, of the unevennesse of the way, or of the* length,

(which MelanEthon affirms to have beene

twenty Dutch miles) deter her from un-

In concione de visitat.
Mariæ.
* From Nazareth to
Ierusalem,
where that
Elizabeth
dwelt, not onely many
moderne Di-

vines but

S. Austin, and Beda

affirme.

Her Visitation.

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dergoing this tedious Pilgrimage. And as she readily undertakes it, so she makes haste in it. She well understood that delayes in Spirituall affaires were as dangerous as relapses in bodily diseases.





HER CHARITY.



EHOLD here a prodigall Charity that hath no respect of it selfe, being onely intentive on the good of another.

It was Charity, that withdrew her from her beloved privacry, into the publike view, which till then she had ever shun'd. It was Charity, that added wings to her feet; and armed her Heart against all sinister accidents that could happen. It was Charity, that emboldened her to goe to her Cousin without any invitation, not being expected by her, or, happily, by face knowne to her, and with considence of welcome to enter her house. It was Charity, that caus'd her to tender service there, where it was due to her selfe. It

was Charity, that cheer'd her up, and fent her on this congratulating Embassy. Lastly, it was Charity, that invited Sanctity it selfe enclosed in this happy *Maide*, to hasten to the Sanctification of the childe in the wombe of *Elizabeth*.

Having patiently passed the troubles and annoyances of her Voyage, she with joy at length arrives at her Coufins Habitation; into which she no sooner puts her head, but the Reverend Prophetesse (having no other Revealer, nor Prompter than the HOLY SPIRIT) immediately knoweth the Mother of her LORD to be there present; and knowing, doth acknowledge it; and acknowledging, doth magnifie her Perfections; & professeth her House blessed in being graced with her vouchsafing to be in it. She, at first fight, discernes in her so many, and so great concealed Vertues and Mysteries, that a man would judge she had beene present at the enterview of her, and the Angell. Nor did she conceale these her Excellencies; but did describe them with such Skill and Zeale, that Fame was even proud to repeat them.

S. Luke i.

S. Eliza-

Life of the Blessed Virgin:

Could the domesticall servants, thinke you (having heard their Mistresse predicate her Divine Qualities, and transcendent Condition) contains themselves from divulging a joy, which a narrow humane bosome is not capacious enough to receive? Could they abstaine from justly boasting, that a beauteous, Blessed Maide resided then in their House, which together with their Soules, were, by her glorious presence, enlightened?

But I can no longer with-hold my pen from setting downe the Journey it selfe, and their mutuall Salutations in the same words, wherein the Text commends them to us. "And Mary arose in those dayes, "and went into the Hill-Country with haste

"House of Zacharias, and saluted Elizabeth. And it came to passe as Elizabeth heard the Salutation of Mary, the Babe frang in her belly, and Elizabeth was filled with the Holy Ghost: and she cryed with a loud voyce, and said:

" to a City of Iuda, and enter'd into the

" Blessed art thou among st women, because the Fruit of thy Wombe is Blessed.

" And whence commeth this to passe that " the Mother of my LORD should come to " me? For loe, as soone as the voyce of thy " Salutation sounded in mine eares, the " Babe sprang in my belly for ioy. " bleffed is shee that believ'd; for those " things shall he performed which were " 'told her from the LORD.' Then Mary " faid; 'My Soule magnifieth the LORD, " and my Spirit reioyceth in God my Sa-" viour; for He hath regarded the low-" ' linesse of His Handmaid; for behold from " henceforth all generations shall call me " Blessed. Because He that is Mighty hath " magnified me, and Holy is His Name. " And His Mercy is from generation to " generation on them that feare Him. Hee " hath shewed Strength with his Arme, " He hath scattered the proud in the ima-" gination of their hearts. He hath put " downe the mighty from their seates; " and bath exalted the Humble and " Meeke. He hath filled the Hungry " with good things; the Rich He hath " ' sent empty away. He hath upholden

" Israell his Servant, being mindefull of

"' His Mercy. As He hath spoken to " our Fathers, to wit, Abraham, and " his Seed for ever."

In this Salutation of Elizabeth, the fpringing of the Babe in her wombe at the found of our sweetest Ladies Voyce requires, not only our Observation, but Astonishment. He that was greater than all the Prophets, as yet not borne, and enclosed in the narrow compasse of the wombe, no sooner heard the charming Voyce of this Heauenly Nightingale, but he leaped for joy, essaying then, and there to exercise the Office of the Fore-Runner of his Master. The Asservation of some, that this was not an effect of the Virgins

S. Bernard saies, that if an Infant was so overjoyd at the found of ber Vertue, but of the WORD Incarnate, may voyce, wbat will the joy be admitted for good, if we onely have of the Celesan eye to her Vertue, and exclude the tiall Inhabitants be, when they Sball see and

heare ber ? Serm. 1. de

Affump.

Mariæ.

aide, and power of the Divine Grace. But all Wisedomes Children are by Truth her selfe informed, that many things are lawfully attributed to secondary Causes, the primary and efficient Cause not rejected. And this way we may impute to Mary, what worke soever God, with her co-ope-

rating, hath wrought, either in the House of Zachary, or else where, for the benefit, and instruction of us poore mortals. Neither will any found, and follid judgement attribute any thing to the conspicuous Merits of the Virgine Mary, or any other Saint, without the concurrence and predication of the Divine Grace; who by those Saints that serve, and feare Him, distributes His Gifts, and Favours to Man-That Sentence of CHRIST is no way obscure; "He that beleeves in Me, S. Iohn xiv. " shall do the Works that I do, and greater." By many examples, the Scriptures do confirme the comming of Saints to any mans dwelling, to conferre upon him both Grace, and Happinesse. Three Angels came to Abraham, Whom he entertain'd taking Gen. xviii. Them for Pilgrims, when the Patriarch forthwith became fortunate in the obteining of that for which fo long he had offer'd up vows to God, namely a fonne; his wife and he, being by the course of Nature, past the generation of children. Againe, Gen. xix. Two Angels came to Lot, and lodg'd in his House at Sodome, and sav'd their Host, and

Life of the	Blessed	Virgin:
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Gen. xxx. 27.

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his two daughters from being reduc't to cinders with their City. Iacob visited wicked Laban, to whom God granted a

2 Kin. iv. 35.

fingular Bleffing for that idolater, in fo much that he himselfe confessed it, saving, " I learned by experience, that God hath " blessed me for thy sake." Elizeus to expresse the kindnesse he received at the hands of his Hostesse, the Shunamite, restored her dead sonne to life. The Apostles themselves brought Peace, and Felicity to all hospitable men whose dwellings they enter'd. And shall the arrivall of Gods Owne Mother at the House of Zachary prove onely vaine, and fruitlesse in bringing no Divine Confolation to her kindred? Yes furely, Elizabeth tafted the fruit of her all-gladding Presence; for she could not conceale the pleasure conceived in her Heart, but utter'd it in the best words she could. Iohn himselfe also, rellisht it, and by his motion gave what fignes he could of the content, and worship he receiv'd, and pay'd. Neither could it otherwise be, but the Mansion of Zachary, and the adjacent Countrey were both

delighted, and fanctified, by the three moneths residence of her, who bore not about, but in her, the AUTHOR, and CON-SUMMATOUR of all Piety. Their joy, queftionlesse, was beyond imagination great; in that they had never before feene Gods Gifts, and Graces passing through so pure an Organ of His Spirit. But the aged Prophetesse herselfe, doubtlesse was in a holy, delitious Trance, at the very first steppe she made over her threshold; and thought her House but halfe blest, till the other Their mutuall Salutation foot was in. furely was low, and fubmissive; which I cannot better expresse, then by the suppofition of the encounter of two shades, foftly creeping ore the face of the earth. The Evangelist delivereth onely the Compendium of their Conference; which could not be but as long as ferious. treated furely, of deepe Miraculous Mysteries; as of the Incarnation of the WORD: of the Persecution of her, and Gods Onely Sonne; as also of His Passion, and the Salvation of Mankinde. And here it will neither be a thing impious, nor impertinent (binding our selues strictly to the substance of their short Discourse) to ayme at the amplification thereof; by which happily, it may come to passe, that the supposition of what they might say, may turne to a Truth of what they said indeed. This then, or like to this, was, or might be, the speech of the holy Matron to the more Holy Virgin:—

S. Elizabeth *to* S. Mary.

- "What looks shall I put on? What
- " words shall I assume, what entertain-
- " ment shall I finde out, O Princely Vir" gin! to give thee a welcome answerable
- " to thy merits, who art Superiour, to the
- "Saints in Heaven, and the prime glory of
- "thy Sex on Earth? I am wholly trans-
- " formed into shame, when I consider every
- "way thy Excellency, and my unworthinesse. Alas! what is there in miserable
- " me, that should invite the Mother of my
- " LORD, to afford me a visit, who am the
- "meanest of His Creatures? What equality
- " is here? Thou who art full of Grace, comest to mee void of it. Thou who art
- " famous for thy Fertilitie, to me who have
- " beene a long time infamous for my Barren-

Thy Charity, and Humility made " thee forget thy sublime, and my low estate. " and conducted thee to my poore Cottage, " no way fit to receive thee. Most of thy " Sexe having attained to thy supreame Con-" dition (who did'st conceive and nourish the " CREATOUR and REDEEMER of the world, " with that thy clearest Bloud of which He " was made) would have advanced their " heads above Mortality, and disdaining " all inferiour Conversation; would have " demanded as their due, to be assumed into "the Imperiall Heaven. But in thee, one " heat hath expelled another; the flames " of thy Zeale have utterly consumed those " of thy Pride (if any thou ever had'ft); " and thou art so farre from vaunting, that "thou by all meanes seekest to conceale that " daintie Fruit, of which all Posterity shall " taste, and never be satisfied, and for which " all Generations shall call thee Blessed. " But from others thou may ft hide it; from " me thou canst not; to whom the Spirit " hath reveald it, and the springing of " the Childe in my wombe, hath testified it; " and if the Children of Israel should be so " dull, and unhappy, as not to apprehend " it, God would give the stones an articu-" late voyce to proclaime it. The LORD " of mee, and all things else, hath firmely " seated Himselfe in thee; and chosen thee " for His Mother, to the end that the Seed " of Abraham may breake the head of the " Serpent; and the Sonne of David bring re-" liefe to his forlorne and distressed Church, " streightly beseiged by the Prince of Dark-" nesse, and his infernall Troopes. " it is, I am above thee in yeares; but in " desert, infinitely below thee, and therefore " ought to have prevented this thy painfull " journey by comming first to thee, to con-" gratulate thy happinesse; and not onely " in the behalfe of my selfe, my Kindred, " and Nation, but in the Name of Gods " selected People, to tender thee most hum-" ble, though not condigne, thanks for so " readily affenting to beare, bring forth, " and educate their Soveraigne LORD and "REDEEMER. But thou, having gotten "the start of me in Goodnesse, art come to " me, ere I could set forward towards thee;

" and now thou art here, I repine at nothing

- "more than at my disability to serve thee.

 Thou who meritest to have the Earth,

 the Water and the Avre reasest to
- "the Water, and the Ayre ransack't, to please thy pallat, shall have nothing here
- " but the simple viands of Nature, prepared
- " by as simple an Art. But trust me, what
- " ever is here is truly thine owne, and my
- " felfe to boot. My willing Heart to waite on thee, and obey all thy Commands, shall
- " supply all other defects. Such is my de-
- " fire to attend, and please thee, that doe
- " but signifie thy pleasure by the least becke
- " or nod, and thou shalt see how nimbly I
- " will bestirre these aged limmes; and place
- " before thine eyes, a plaine and evident
- " conversion of Impotency into Ability. 1
- " shall not thinke any paines, my weakenesse
- " can endure too great, nor any cost my purse
- " can compasse, too deare for thee. Wher-
- " fore, I earnestly beseech thee to blesse me,
- " and my House with thy long abode; and
- " let not our course and slender fare make
- " thee hasten my death, in thy sudden re-
- " turne. O my brightest Starre! envy me
- " not thy comfortable shine; but let me Live
- " in it, till I exchange it for a brighter in

"Heaven. The dayes of my Pilgrimage " are even now at an end; O leave me not "then, who art the Staffe and Solace of " mine Age! but stay the arrivall of my last " minute, and with thy fairest hands close " up these my dimme eyes. So shall I bid " farewell to this world with content, and " enter the other with Glory. Thou, my " sweetest Princesse, who hast verified the "Prophecy of Esay; and being an un-" spotted Virgin, dost conceive and bring " forth to the world our EMANUELL; grant "this my first, and most humble request. O " thou Daughter of Abraham! who hast " surpassed thy Fathers Faith, in beleeving " things which seeme more impossible to hu-" mane Reason: if in this rude speech of mine

" thee, impute it to my declining and doting " yeares, and grant me thy Pardon. Thus " I end; but not without adding to those I

"I have over-talked my selfe, or under-spoken

" have already given thee, a Myriade of "Welcomes, and a Million of Aves more."

The Vertuous *Maid* undoubtedly was not here mute, but devided her speech betweene God, and her *Cousin*. She di-

rected (with I know not whether greater Piety, or Prudency) her Praise to the Former, ere she would vouchsafe to make a reply to the latter. An answer without all peradventure her Humanity afforded her, and to this purpose for ought we know, might it be:—

" Dearest Cousin, your own Wisedome " will plead my excuse, in that I rendred " Him Laud to Whom it belongs, ere I ac-" cepted of it my selfe, to whom it is not " due. You magnifie me; and I, my CREA-"TOR. Your Sacred Issue moved with de-" light at the sound of my harsh Voyce, and " my Spirit rejoyceth in the Mercy of my " Sweetest Saviour. You give me Attri-" butes more proper to my Maker than to " me; not unlike those Heathen who take " off the heads from the Images of their "Gods, and fasten them to the shoulders of " their Princes Statues. Your commenda-"tions fit your selfe better than me; and " resemble those resplendent Rayes which

"returne into the radiant body that sent them forth. In a word, you have sub"scribed my Name to your owne Charaster.

S. Mary to S. Eliza-

"The humbling and undervaluing of your " felf, is a strong argument of your Vertue; " for as in a field of Corne we see the empty " eares to hold up their heads, the fuller to " hang them downe. I am in my Spring, "you in your Autumne; I produce the " Blossome, but you beare the Fruit. What " the most penetrating Eye can discerne in " me; the most partiall Tongue will call a " superficiall ornament; but the dimmest " Sight may soone discover that in you, which " the most detracting Penne must be forced " to style essentiall Worth. Thus dignified, " give me leave to tell you, sweetest Cousin, " that you offer me an Affront together with " your Service. A seemely sight it were " surely to behold decrepit Age waiting on " active Youth; wisedome on Vanity; a " venerable Matron on a simple Girle. The " scope of my journey is to attend you; to " lend you my Strength, now your owne failes " you; and to serve you, through all the " offices of your Hand-maid. Doe but in-" timate your Will by the least signe, and " you shall see me flye to performe it. Your " Invention cannot devise any thing so im-

" possible, which my Will (ambitious to " please you) will not judge most easie to be " executed. Whereas you entreat me to " flay long with you, you transgresse the " Lawes of Friendship in petitioning her " whom you may justly, and boldly command. " A thing strange to me it is, that you should "thinke me so stupid, and sencelesse, as that " I should need an Invitation to be made " truely happy. Before I had the honour " to see you, I envied those that enjoyed " your sweet and Divine Conversation; and "thought they enricht themselves with my " losse; wherefore a Staffe to beat me hence, " is more requisite, than Oratory to keepe " mee bere. Ever since the Blessed Angell " imparted to me the Newes of your being " fruitfull, my desire to see you hath beene " restlesse; and next to God, I have onely " meditated you, and your Goodnesse. "my best Cousin! whose fervent and de-" vont Prayers obtaine Victories; whose "Fasts, Abundance; joyn with me in "Thankesgiving to God, for the Grace " which I shall never be able to conceive, " much lesse to expresse, or deserve.

ter ample enough to exercise both their Meditation and Action. Sure I am the Romish Church, as in an honourable memorial of this their Charitable Encounter, hath ordained the Annuall Celebration of a solemne Feast. And the Councell of Basil (of what Authoritie in other things I know not; certainly in this one particu-

Seff. 43. Concil. Bafileen. verie words.

"The Bleffed Virgin being instructed by the Celestiall Messenger, and conducted the the Harry Courses found to be a few to the transfer of the

" by the Holy Ghost, ascended in haste

lar, very commendable) hath decreed the Solemnization of this Festival-Day in these

" the mountanous Countrey, and entred the

"humble House of Zachary. For IESUS " who was in her Wombe, made hafte to " blesse Iohn as yet in his Mothers Belly. " And the most Glorious Virgin visiting her "Cousen Elizabeth, was pleasing to her " both in her loving Visitation, and fruitfull " Colloquie. The Consideration of this Ex-" celling Mystery ought to delight the mindes " of the Faithfull, wherein these two glo-" rious Mothers (who bore about them the " commencement and accomplishment of our " Salvation) did so familiarly communicate " their joyes, and wherein the most excel-" lent Virgin Mary of the House of Da-"vid, and Elizabeth the most venerable " among st the Daughters of Aaron discours'd "together. The first of these had inclosed " in her Wombe the CREATOUR and RE-"DEEMER of us all; the latter, his Fore-" runner. These Saints being made Mothers " by a Miracle, conferr'd together of the "Divine Benefits they had received. " meeting of this worthy paire was most " happie, and illustrated with great, and " glorious testimonies of the Divine Grace. "The one conceived by the cooperation of the "HOLY SPIRIT; the other by Myracle in " her old Age, and both their Issues foretold " by the Celestiall Angell. Iohn as yet " imprisoned in his Mothers wombe doth " wor/bip his LORD borne to him in Maries "Belly: and Elizabeth fill'd with the "HOLY GHOST, doth Congratulate the " Conception of the Sonne of God, and the "SAVIOUR of Mankinde; and prophecying, " declares her Cousen blessed in beleeving, " and contemplating the Mysteries revealed "to her, On the other side, Mary, full " of unutterable joy, layed up all these say-" ings in her heart, which before she had " heard from the Angel, and now from " Elizabeth, and breaks out into a Song of "Thanksgiving to the Lord. Who can " sufficiently praise so great Mysteries? "Who can declare those Joyes to the "full? Iohn not yet borne rejoyceth; "Elizabeth, is delighted with the arri-" vall of the Virgin. Mary is extreamely " pleased in the Mysteries; the Saviour " of the World is acknowledged by His

"Fore-runner; not onely the Angels, but "Heaven and Earth resent the pleasure; " and the Whole TRINITIE is glorified with "new praises. Wherefore the greatnesse " of these joyes is to be extolled with espe-" ciall commendations, and with singular " solemnities to be celebrated; and the LORD " in the Wombe; the Virgin that beares

"Him; the Barren that conceives; and the

" Fore-runner that it sanstified, ought to be

" presented with all imaginable praises and

" honours."

With this pious and gratefull Ordinance of the *Church*, I conclude the Vifitation of our incomparable *Lady*, and now proceed to her Deliverie.





HER DELIVERY.



E reade in Holy Writ of three fupernaturall Productions, the one of Adam, the other of Eve, the last of Christ: which as

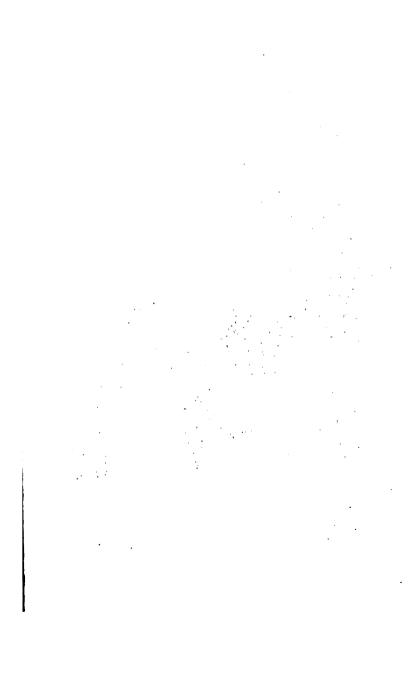
most Miraculous we are now to treat of. Here in his Nativitie, as before in his Conception, let us turne Inquisition into Thanksgiving; and with one Spirit and voyce sing aloud, "The Stone which the "Builders resuled is the Head of the corner.

Ps. cxviii. 22.

"This was the LORDS doing, and it is mar"vellous in our eyes. This is the day which
"the LORD hath made; let us rejoyce, and
be glad in it." This is our wedding-day,
wherein by the SONNE, we are joyned to
the FATHER. This is the day of the new
Union, wherein He Who is God, re-

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maineth the same that He was, yet for our fakes is borne, and made what He was not; wherein He that was every where without a Body, is made present to us by a Body. that what God hath by Nature, men might receive by Grace. This is a great, a joyfull, a fortunate, a defired day, the end of the Law, the end of the Prophets, the beginning of the Gospell, nay the Gospell it selfe. This is a day of State, usher'd by the Angels, follow'd by the Apostles. Let our Mindes remove the distance of time and place, and dwell a while with our All-Holy Lord and Bleffed Lady, left we loofe the pleasure of this day, the least accident whereof is Mysterious. What a brave affembly of Visitants of all conditions, reforted this day to this place, which then might rightly be called the Randevous of the Saints? Would you see those who are above men, but below Him who is borne? Behold the Angels singing His Birth. Do you desire to behold the Mar-Here you have Zachary and Eliried? zabeth. The Unmarried? Here you have Symeon. Widdows? Here you have Anna.

Priests? Here againe you have Zachary. Wise men? Here you have them from the East. Ideots? You have here the Shepheards. But here is to be noted, that these keepers of beasts heare the voyce of the Angels before any of the other, first receive the Gospell, and first divulge it. And in this they were more happie than Augustus himselfe, who (though he had made a firme Peace by Sea and Land, and had now the third time shut up the Temple of lanus) yet was he ignorant of the Blessed Peace concluded on betwixt God and Man. Ohow much sometimes Ignorance avails

in Divine Matters! Kings, Potentates, the Rulers of the Earth, and the Wise of this world are asseepe while Christ is borne. These most simple of Mortals, and innocent as the creatures they tend, watch all night; and therefore are first made partakers of these joyfull news. As their owne wooll, not yet dipt in any dye, readily drinks in any colour they please to bestow on it: so their minds voyd of all humane Wisedome, greedily suckt in the Divine; Faith is the Compendium of Salvation;

and humane knowledge of times, the obstacle of Faith. Aristotle having confined to Heaven, the Maker, and Moover of it, would never have beleeved His Birth here Plate would have derided this Miraculous relation, who the more he attributed to God, the leffe would he have expected His fo humble comming into the world. Neither would the Stoicks who held God to be a Fire; nor Hipocrates, who thought Him to be a Warm'th, ever have look't for Him clad in Flesh and Bloud. Wherefore they are here elected Witnesses of this strange Truth, whose Science was of ability strongly to beleeve, not wittily to dispute. O what proficients in Faith did these rusticall Swaines prove in a moment! What a profound fecret is imparted to them? Let us examine the verity of this by that infallible Touch-stone, the text. " And there were in the same Country, " Shepheards abiding in the field, and keep-

S. Luke ii.

8.

" flocke, and loe the Angell of the LORD came upon them, and the Glory of the LORD shone about them, and they were

" ing watch by night, because of their

106	Life of the Blessed Virgin:
The Angell.	"fore afraid. Then the Angell said unto them, Be not afraid; for behold I bring "you tidings of great joy, that shall be to "all the people: That is, that unto you is borne this day a Saviour, Which is "CHRIST the LORD. And this shall be "a Signe unto you; you shall finde the "CHILDE swadled and layd in a Cratch." And straight way there was with the "Angell a multitude of heavenly Souldiers, praysing God, and saying; Glory be to "God in the high Heaven, and Peace on "Earth, and towards men good will. And
The Shep- heards.	"it came to passe that when the Angels "were gone away from thence into Heaven, "that the Shepheards said one to another; "Let us goe then unto Bethlem, and see "this thing that is come to passe, which "the Lord hath shewed unto us; so they came with haste, and found both Mary and Ioseph with the Babe layd in the "Cratch. And when they had seene it, they publish abroad the thing that was told them of that Childe." Here three things especially are remarkable:

First, their forwardnesse in believing: Secondly, the speed they made to see what they had believed, and

Thirdly, to publish what they had seene. That they quickly believed, appeares by the haste they made to see. They no sooner saw Him, but they found Him to be the King of Israell indeed, yet withall to be a Shepbeard. They instantly dis-

cerne this to be the Shepheard, Who was to lay downe His Life for His Flocke. The Prince of all Shepheards Whose

sheepe-fold is the world; the Shepheard

that was to seperate the Goates from the Sheepe. They discover'd this to be the immaculate *Lambe* that was to take away the sinnes of the world. They disclos'd this *Lamb* to be the greatest *Lyon* of the

Tribe of Iudah. Whom now they looke on in the Cratch, Saint Iohn shall hereafter behold on His Throne. These men, in whom there was no guile, as they could not deceive others, so they could not in this be deceived. They needed not suspectany fallacy, and therefore might safely

relate this Divine Wonder to all they met.

Life of the Blessed Virgin:

The fecond witnesses of this Miracle are the Wile-Men. After God had laid open the Treasure of his Divine Secrets to Idiots. He shewes them also to the Wise. It feemes the *Earth*, at this time, was become the Booke of Gods greatest Mysteries, and Heaven the Index. In this they finde the Star of this King of the Iewes, which (having beene before the declarer of his Nativity) they now make their guide in their journey. The Starre performing this duty to its CREATOR, at length brings them to Bethlem, where they view Him in the Cratch, Whose Nativity before they had found in the Heavens. To Him they doe Homage, tender Adoration, and pay Tribute; and opening their Treasures, make him an Oblation of Gold, Incense, and Mirrhe. Whom before they had in vaine fought in the Heavens, they now finde on the Earth; and in the most forded part of it, a Stable, full of feverall stinkes; where He (to Whom none are worthy to be fervants) had two dull Beafts for His Companions.

The Author

" Returne now you Sonnes of Wisedome to

to the Wife-Men.

"your owne home, by much more learned, " by more than much more happy than when " you set out. Heaven is now set open to " you, which before your unbeliefe kept shut " against you. If you be Chaldeans or " Persians, or both, spreade through those " Nations the fame of that which you have Publish in all places this the " greatest Mystery of Piety, which God is " onely able to produce, onely Faith can ap-" prehend, Of all Creatures to man onely " belongs the gift of Reason, by the rule "whereof he measures all things. " doe not you doe so, lest you fall not onely " into an irreparable, but a damnable errour. " Follow you the instruction of Faith, and " where ere you come with a holy Pride, " proclaime that God is manifested in the " Flesh; justified in the Spirit; seene by "Angels; reveal'd to Shepheards; found " out, and ador'd, by you your selves; and " hereafter to be assum'd, and to sit in "Glory farre above those Starres you daily " read. Goe, and give out that there is " nothing greater in Heaven, than what " you have found in a Stable. Yet ere you

lighteneth, fet open their windowes: tbeir ŠA-VIOUR [ball come in Lightening. On this reade Buxdorfius.

* The Iews wbenever it

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" obdurate, and they are as fully resolved " to goe on in their wickednesse, as you in "your journey." Having proved His Nativity by these

" wicked generation is stopped, their hearts

holy Testators; let us now enter ourselves, and view this pretty one in his narrow lodging; lay ourselves prostrate before Him; worship Him; and recreate ourfelues with the lovely Object. And that our delight may be the greater, let us first behold Him, and His sweetest Mother a part, and then both together. But let us here shut out the Pharisees, and barre them the fight of this Heavenly Infant, who urge the Law, and reject Him the AuTHOR of it. Let us exclude the Arrians, who deny his Coequalitie with the FATHER; and the Sabellians, who confound the TRINITIE, of which He is distinctly One and hold that there is in It One Essence, and One Person: and the Samosatenians, who derogate from His Nature, and avouch the WORD (Which truly He is) to be no other then a vanishing Sound. Nor let us onely keepe out these, but the whole swarme also of Atheists, and Hereticks. Let the Philosophers too stay without, who not so impious, yet more ignorant, cannot dive to the bottome of this But to all those who are ho-Mystery. nour'd in the Assumption and Profession of His glorious Name, a free Accesse is granted. Enter then you little Flock, you few whom His FATHER hath bestowed on Him; and see Him, Who when He gave the Law appeared in Fire, now He offers Grace involv'd in Hay. Yet in this dejected posture, in this course manner while He lay, He wanted not a whole Army of Angelicall Spirits that declar'd His Birth to Men; and they who had before chanted

His Praises as He sate in Glory, now fing His Goodnesse lying in the Cratch. Though He have a hoomely roofe over His Head, the East observes His Ap-Though the poverty of His proach. Humanitie obscures His Deity, the Starres in Heaven make it known. Behold Him who came Humble to the humble, for the humble, and yet His Humility is above all fublimity. Reverently, and intentively, look on Him Who descended from Heaven to Earth; Who came to you, into you, Who is borne in the night, borne in the midst of Winter, and borne (after the wretched humane condition) naked, and none offer Him assistance. Swadling clothes are wanting; some ragges are found out; a Cradle is missing; a Manger is at hand.

The Author to the Reader.

- " Here He cryes to you, and holds up His pretty Hands to Heaven, which He cals
- " to witnesse that He can humble Himselfe
- "no lower. Can you view this humble, this mercifull spectacle, and not weepe
- "your selues into marble? O speedily put
- " on sackcloth! besprinckle your selues with

"Ashes; kneele downe in the dust and dung under the Manger, where your LORD lyes; knock your selues on the bosomes; fetch sighs and grones from the bottom of your bearts; repay Him the teares He lent you; and by your fad gesture and deportment demonstrate bow much you are bound to Him who fuffered for you even in His Birth."

Having seene the Sonne, now stedfastly place your eyes upon the Mother. Behold the unpolluted Mayd (a great part of the wonder) fitting neare the Manger, being voyd of all luft, chast in Soule and body, who doth now confesse that of which she is not capable without a Miracle, to wit, that she is a Mother; and with fixed eyes expressing now joy, now admiration, sees her selfe wedded to Heaven. She beholds her selfe a Mother deliver'd of her Parent, a Handmaid of her King and Master. She, to her aftonishment, finds that she hath brought forth an Issue, more Mighty then David, more Ancient then Adam. And now she feeles the tender, and ardent Affection of a Mother; but the old love she

hath borne her Virginity gives it an allay. Here the Mother, the Midwife, and the Nurse are one, and the same; lest any thing lesse pure should handle Him, then her who brought Him forth. And now she nurseth this Heavenly Infant with her pure Milke, which flows from no mortall lust, but from the Celestiall Grace. Her Breasts, white as their owne milke, pressed by her delicate fingers, as white as either, He foftly pats, and playes with. Sometimes He repaires to them for sport; fometimes for necessity; and He who feeds all things else, draws thence His nourishment. He casteth up now one eye, now the other, and with a pleasing looke gives her a fweet smile; not unlike to that which Zephirus imprints on the cheeke of the Rose. She returnes Him another, and her infinite, but chafte, affection she divides betweene her Sonne, and her Virginity. And now her extafie being a little over, she cals to minde that she hath often read her owne Story foretold by the Prophets, That a Virgin should bring forth a Sonne.

Ifa. i. vii. 14.

The Author to ye FeminineReader.

" Fly, O fly farre hence, you Monsters of

" women, who carry leprous Soules in pol-" luted bodies; and have not one Vertue to " rescue you from the Legion of your vices. " Depart hence you who are slaves to Lust; " whose fetters you have worne so long, " that they have made a deepe impression " in your mindes. You who have spent " your time in the search after alluring " dresses, and in wanton dalliance, shall " have no entrance here. You who have " received with delight one warme Mascu-" line kisse, shall here be excluded. Nay, you " who have had onely one unchaste thought, " shall not here be admitted, without being " prepared by a cleansing hearty Repentance. "This is the lodging of Purity, into which " nothing must come that is uncleane. But " you whose chaste eyes have never sent out " lustfull beames, nor received them in; " whose Bosomes have beene of proofe against " the fierce affaults, and batteries of Temp-" tation; you are so farre from being for-" bidden to come here, that you are ear-" nestly invited hither. You who have " lived spirituall Amourists, whose Spirits " have triumphed over the flesh, on whose

" cheeks Solitude, Prayers, Fasts, and Aus-

" terity have left an amiable pale: You " who ply your Sacred Arithmeticke, and " have thoughts cold, and cleare as the " Christall beads you pray by: You who " have vow'd Virginity mentall, and cor-" porall, you shall not onely have ingresse " here, but welcome. Approach with Com-" fort, and kneele downe before the Grand " White Immaculate Abbesse of your snowy " Nunneries, and present the All-Saving " BABE in her Armes, with due Veneration. " Never thinke more of the Fæcunditie of "Wedlocke, since you see here that God " Himselfe is the FRUIT of Virginity. You " who have tyed your selves in holy Bonds, " from which you wish never but by death " to be freed, who have chose, rather law-" fully to yeeld to the rebellious desires of " the flesh, than unlawfully to subdue them: "You who in fidelity and simplicity of life, " have strictly imitated Christ and His "Spouse: You whose Fertility is blessed, " not onely in preserving and propagating " the humane Race, but in augmenting also " the number of the Saints in Heaven, to "you a free and open accesse is given. You

" widdowed Turtles, who have lost your " Mates, and either have vowed never to " match againe, or pray'd to God that when " you doe, it may be to His Glory; you also " shall have admittance. Virgins, Wives, " and Widdowes, ioyne hands, and encircle " this the most perfect paire that ever graced " the earth: Behold to your astonishment, " and also to your consolation, a milde " and gentle, Maide, in whom neither " Childe-birth defaceth Virginity, nor Vir-" ginity, Fruitfulnesse. Feed your eyes with " the fight of her whose minde is a Para-" dice without a Serpent, on whose lookes, " words, and actions, Modesty is a diligent " attender. And now in Peace doe you depart " too: but take this charitable Admonition " along with you, that (in emulation of this " your dearest Mistresse) you lay up all her " graces and perfections in your hearts; and " withall, continually meditate her patience, " which contented it selfe with bad lodging, " and worse accommodation, the sad remem-" brance whereof hath made me ever since " I read this passage, not to be very soli-" citous where, or how I lye."



HER PURIFICATION.



AVING waited on her in her Delivery, we will now attend her to her Purification. This day (the celebration whereof

is instituted by the Church) is called Candlemasse, as much as to say, the Day of Lights, on which (while Masse was singing) very many Tapours were burning in the Church. The Lustration of houses was yearely usuall with the Romans, in the Moneth of February, from whence this custome in the Church is derived. Innocentius thus propounds and solves the Question. "What is the reason," saith he, "that on this Holy Day we use so many

" Lights in the Church? The cause of this institution is two-fold. The first is, that

Innocentius.
In ferm. de Purif. B.
Mar. Virg.

" a Heathenish custome may be converted " into a Christian Right or Ordinance; and " that which was performed by superstitious " Idolators in honour of Ceres and Profer-" pina, may be turned into the praise and "Glory of the Virgin Mary. The second " is, that they who by Grace are purified, " by this Ceremony may be admonished to " imitate those prudent Virgins, who (as the " Evangelicall Parable testisieth) came not " without their Tapours lighted to the " Nuptials of CHRIST their Spouse." This day the Church used to pray, that as the visible Lights chased away the darknesse of the night; so the hearts of the Faithfull might be illuminated by the Invisible flames of the Holy Spirit, and (being cured of their blindnesse brought upon them by vice) might with pure and cleare eyes difcerne those things which are pleasing to God, and necessary to their Salvation: and having pass'd through the sad, darke, and difmall accidents of this world, might at length arrive at Heaven, where they shall behold, and enjoy a Light everlasting. This day is not onely made Holy by the Purification of the *Mother*, but by the Oblation also, and Presentation of the Sonne, of Whom, as of the more worthy, we must *first* discourse.

It was truley a great abasing of the Sonne of God, (for which by the Prophets he was styled a Servant) Who being not a debtor to the Law, but the LORD of it, and the Onely FIRST-BORNE free from finne; yet endured, and underwent with other Children, both the Iewish Circumcifion and Oblation, and at once publikely honour'd His FATHERS House, and (to use the Prophets phrase) fill'd it with Glory. There offer'd by the Virgin hands of His Mother, He was to His FATHER a most pleasing Oblation, being the end of the Law, and all the antient Sacrifices. Neither was the longing of Simeon and Anna onely satisfied with His Aspect; but the ardent wishes also of many others, in whose mindes the old sparke of Faith now burst out into new and bright flames, which did not onely illuminate their owne, but other bosomes also. Not a few, queftionlesse, at Hierusalem, markt this day

with a white stone, and did celebrate it with joy and thankefgiving, in that the Light foretold by E/ay then arose, and comforted all those to whom the shine and warmth of it extended. Israel had never seene her Messias, till then when she had free leave to kisse, embrace, and dandle Him in her Armes: and therefore her joy must of necessity be more than ordinary. Yet some of her inhabitants were deafe, and could not heare the Prophets proclaime His comming; others were blinde, and could not discerne Him being come, nor were fensible at all of the Honour they received in the venerable presence of Him, and His incomparable Mother.

I now come to our sweetest Lady, the time of whose Lying-in being expired, she sets forward to the Temple. I have reade some who poetically set downe her going thither, and compare her to Aurora, whom the Poets describe, sitting in a golden Chariot drawn by a Pegasus, her yellow haire spred over her milky shoulders, with a torch in her hand enlightning this inferiour world. For my owne part (though

Iohn 12.

of all humane studies I am most taken with Poefy) yet both by Nature and Grace I abhorre to write of things Divine in the stile of the stage. But this Religion and Modesty will license me to averre, That when she went to be Purified, she was in all things the very figure and refemblance of Sanctity it selfe. No doubt but she was accompanied with a beavy of Shee-Saints, of which the was the Chorus. Neither was Ioseph absent; who as before he had beene a guardiant of her, and her INFANT in her Delivery, when he was not capable of the Miracle; fo now he is altogether incapable of his owne Felicity, in attending his fairest Mate, and dearest MASTER to the Holy Temple. And who doubts but this Blessed One jov'd more in this Iourney than *Ioseph*, or any other. Saint Iohn and

Saint Luke testifie that it was a Religious Custome amongst the very Heathen from remote places to come to Hierusalem; and

in the *Temple* thereof to performe their devotions. Doe you thinke this pious *Maide* can be out-stripped in the performance of a Holy Duty by the *Gentiles*?

Can you imagine she could neglect, and loose the occasion of time, and place offered her, to commend to her Maker, in her best words, the Vowes and Prayers of her prepared Heart? She came to Hierusalem (for certainly she dwelt not there) with farre greater speed and joy, questionlesse, than to her Cousins House; this being a businesse that much more concern'd her, in that she was by more and stronger tyes bound to serve God than Elizabeth.

And here by the way we must not omit her Humility, and Charity. Of the first whereof we have a cleere demonstration in this, That what other women did out of feare of the Law, she was perswaded by a perfect Faith, and an humble Obedience to performe. For that her Purification was necessary, I beleeve no man will affirme, unlesse in this sense, That the Rites and Ceremonies imposed on the purified by Moles, were with decency to be observed by her, who had borne Him that came to fulfill, not to destroy the Law. She could not be maculated in conceiving, because she knew no man; nor in bearing, by

Her Humility. reason it was without a man. Why should she be solicitous to redeeme her Sonne, Who was Himselfe the REDEEMER of the world? This was assuredly an Act produced by her Humility; as was also her refusing the company of the rich, and her affociating the poore and needy, though most impure, and abject.

And she her selfe was so poor, that she

Whereof the

Her Charity. had not wherewithall to buy a Lambe,

This is the observation of Dammianus, Dammasce & many more.

Rich hide and hourd up their wealth, she drawes forth the* Treasure brought her by the Wise Men, and with alacrity distributes it amongst those whose wants required it: yet was part of the present gold, which upon charitable uses surely was confumed; for her Frugality, and Temperancy were fuch, that in fo short a time she could not

possibly have spent the value of it. these Perfections are not to be wondred at in her, who being a Doctresse, scorn'd not to be a Disciple; and strongly to endeavour the attaining even to those Vertues which by Nature were innate, and by Grace engrafted in her. Ravisht in Soule with

whereof to make oblation.

these her Excellencies, me thinkes I see her Majestically pacing on to the *Temple*, and heare her thus speake to those who accompanied and met her on the way.

" My deare Friends, Sisters, and fellow

"Servants, I have ever desir'd and endea"vour'd, (as neare as Humane frailtie

" will give me leave) to imitate my sweetest

"Sonne, whose profound Humility and

" perfect Obedience can never sufficiently be extolled. Full well He knew Humility

" to make the first step to Eternall Life;

" Obedience the second; the former of which

" to teach all men He descended from Hea-

" ven, the latter to demonstrate, He became

" obedient to His Father, even to the

" suffering of the cursed death of the Crosse.

"Would you see me a Proficient in both

" these supernaturall Vertues? Behold me

" who am unpolluted, (as not having con-

" ceived by humane meanes) going like one

" vitious, and impure to be purified. I who

" am free from the observation of the Mo-

" faicall Lawes and Ceremonies, have fub-

" jetted my selfe to them. I who am voyd

" of all wilfull sinne, willingly goe amongst

S. Mary to ber Friends. "other sinfull and uncleane women, that I "may be to all an Example of Charity and Humility, to none a President of "ruine. I thought it not enough that my fruitfull Virginity had produced Salvation to the world, unlesse by Example also I taught how this Grace (applicable to all, applied but to a few) by you also might be obtained. This is my way to the attainement of Celestiall Glory; and let it be yours to purchase your selves Eternall Salvation. Doe thus, live thus, that you may shine holy Tapers in Gods Militant Church, and glorious Stars in His Triumphant."

into the Temple offer'd her gift to the Priest, and received a Propheticke Benediction from Symeon. Whether this old Man were a Priest, or a Layman, I will not here dispute; certainly he was a Man blessed above all the Patriarchs and Prophets, in that he saw God face to Face; and may be styled the most profound of all Divines, who (being the last just man

of the Law, the first of Grace, a Iew, by

She, with her devout traine, being come

Timoth. presb. Hierosol. in orat. de Propheta Simeone.

Religion, in Thanksgiving a Christian) comprehended so many Mysteries, in so few words. This Holy Man (the Scribes and Pharisees dreaming on no such matter) had long fince feene his SAVIOUR comming; Whom he no fooner faw borne into the Temple by His Mother (who then refembled Modesty supporting Sanctity) but he snatcht this prettie BABE out of her armes into his owne; and not able to containe his joy, in a Divine Rapture, Swanne-like, (his death being then at hand) fung this his fweetest Ditty. "LORD, now " 'lettest thou thy Servant depart in Peace: " for mine eyes have seene Thy Salvation, " Which Thou hast prepared before the " 'face of all Nations; a Light to lighten " 'the Gentiles, and to the glory of Thy peo-" 'ple Israel.' And he blessed them, and said " unto Mary his mother, Behold this

"CHILDE is appointed for the fall and "rifing againe of many in Ifrael, and for "a figne which shall be spoken against, yea "and a sword shall passe through thy Soule, "that the thoughts of many hearts may be

S. Symeon.

"' 'that the thoughts of many hearts may be
"' opened.' And Anna a Prophetesse conS. Anna.

" fessed the same to all those who looked for the Redemption of Israel."

If the viewing and embracing of CHRIST fo dilated the Spirits of the old Mans heart, and made him so sensible of this his great felicitie, that he would expect here no greater, but defired rather a dissolution then the fruition of any thing else on earth. What may we judge her content to be, who conceiv'd, bore, brought forth, and brought Him up? Whose affectionate looks, kisses, and embraces He had by day; the two later of which the night it felfe could not barre Him of. Her greatest detractors furely, cannot imagine her fo flupid as not to be apprehensive of the Delight, the Comfort, the Happinesse, the Honour His Presence did impart; nor so unthankfull as not to acknowledge, and to her power, expresse her gratitude. tainly her Soule was in a Heavenly Trance, when she contemplated the Grace and felicity she had in Gods Owne House; and before an Assembly of his elected People, to acknowledge her gratitude for the inestimable benefits he had vouchsafed her,

but especially for this, That, in His Glorious Eyes, she seem'd worthy (though in her selfe undeserving) in her owne name, and that of His chosen, to present Him with fuch a Sacrifice, fuch a Gift as exceedingly furpassed in excellency, all Hosts, Sacrifices, and Sacraments whatfoever, being indeed, their onely scope and end. Anna, the Mother of Samuel is praised for her diligence in Prayer, the fruit whereof she reaped in her dispair'd of Fertility. And of our admired Virgin, we reade that she carefully frequented the Temple, of which (being wife) she knew the institution, and (being pious) the custome, which the most religiously observed. Wherefore this day of her Purification, and at all times else, without all peradventure, she much excelled Anna, and her whole fexe in the fervency of her Orisons, in the ardency of her Love, in Purity, and Sublimity of minde, in Holinesse of life, and Divine Contemplation. We may boldly conclude, that she pour'd out her prayers here, in greater abundance than she did in Zacharies House, where she could not

130	Life. of the Blessed Virgin:
S. Mary's Prayer.	fuppresse the flame of her Zeale from breaking out into the praise of God her Saviour, in Whom she rejoyced. To this effect, happily, here she pray'd. "O eternall and Gracious God! I am below other women in merit, but above them all indebted to Thy Supreme Maiesty, for making me the Tabernacle of Thy Onely Sonne, the Temple of Thy Spirit, and for this special Honour done mee in the Temple of Thy Service, the congregation whereof makes me the onely point wherein the lines of their Affection, and Admiration doe meete. If women be respected for their fertillity, needs must I be in great esteeme with all men, who (by Thy eternall Predestination, and Fatherly Providence) have brought forth Thy Onely Sonne, their Redeemer. With a bowed heart, and bended knees I acknowledge that Thou hast faithfully,
	" and mercifully fulfilled all those Thy fa- " vourable promises, made me by Tby Angell
	"Gabriel, my Cousin Elizabeth, and Thy
	"holy Prophets. Thou who can'st neither deceive, nor be deceived, bast made me
i	

" (the Vertue of thy Spirit operating) a " Mother, my Virginall integrity still pre-" ferved. That long long'd for EMANUEL, " (than Whom nothing greater, or better " could be given by Thee, or taken by me) " I have at length produc'd to save all " those that beleeve in Him. This mag-" nificent, immense, inexhaustible, unva-" luable Treasure, this beloved Sonne of "Thine in Whom thou art well pleased; " this Saint of Saints, by Whom all things " in Heaven and Earth, are re-establisht, " this Saviour of the world, I here present " to Thee, as a Gift most acceptable in Thy " Sight. He Whom all Nations, and the "Fathers themselves have so much thirsted " to see: The Angell of the New Testa-" ment, the SEED of Abraham, the SONNE " of David, the KING of Israel, in Whom " all generations are bleffed, the LORD of " the Temple, is here come to illustrate His "Owne House. O mercifull Father! " open the eyes of the dimme fighted Is-" raelites, that they may see the glorious

"Light that now shines on them, and not onely acknowledge, but worship their

Life of the Blessed Virgin.

- "Messias, and imbrace Him in their
- " hearts, as I doe in mine armes. Neither
- " let the Rayes of this new borne Starre
- " reflect onely on them, but on all those also,
- " who sit in darknesse, and the shadow of
- " death, that to them It may restore life
- " and lustre. So shall they acknowledge
- "Thee, and Him Whom Thou hast sent,
- "CHRIST IESUS, and be made Spirituall
- " Dwellings for Thee to reside in, there to
- " receive due thankes and praise, for ever,
- " and ever."





HER MOTHERLY CARE, TOGE-THER WITH HER CONJUGAL FAITH AND OBEDIENCE.



ETWEENE her Purification, and Passion of her Sonne, she is not often mentioned in Holy Writ, but

when she is, it is still to her Praise and Honour: As when her care for the Poor made her petition CHRIST for Wine to revive, and refresh their drooping, fainting Spirits; And when she said to Him, "Wby have S. Mary. "You us'd us thus? Your Father and I " have beene to seeke You." Whence all women may learne Humility, motherly Care, and conjugall Faith. She who was without blemish, as, as being Gods Owne Mother, whose chaste bosome no carnall

thought had ever entred; who lookt on all men with the same Innocency and Simplicity with which she beheld Statues; deigned to call a poor, rustical, labouring man, Husband; from whose deare company, no slight, terrour, travaile, nor paines could separate her. But what the Scripture omitteth, must be supplied by our charitable Imagination, which cannot but conceive all those her Actions buried in silence, to have beene of the same pure thred with the rest of her life. The truth of which we finde confirm'd, in her perseverance in Goodnesse, even to her Sonnes end, and her owne.







Popüle mens günd feci tibi ant in quo contristavi te exesponde mihi

LT T. Floorbeck Inv • •





HER DEMEANOUR AT HER SONNES DEATH, AND HER PASSIVE FOR-TITUDE AND PATIENCE.



 Γ His death wee reade she was present, "and there stood (saith | s. John " the Evangelist) by the Crosse

" of CHRIST His Mother and "her Sifter Mary Cleophœ and Mary " Magdalen. When therefore IESUS saw " His Mother, and His beloved Disciple " standing by, He said to His Mother, " Woman, behold thy Son,' and He said to " His Disciple, 'Behold thy Mother,' and " from that time he tooke her for his." His pardoning of the Thiefe, is not a greater argument of His Mercy; than His taking

care for His Mother, was of His Piety.

	j
136	Life of the Blessed Virgin:
S. Bernard.	of Christ to his <i>Mother</i> , included much bitternesse; for they put her in minde that she was to make a dammageable ex-
Mantuan.	change of Christ for Iohn; of the Servant for His Lord; of the Disciple for his Master; of the Sonne of God, for the sonne of Zebedæus. And this was the reason (if we give beliefe to Mantuan) that He called her Woman, not Mother, lest the very sound of that deare word should make her more sensible of His approaching losse, and force her into an immoderate griefe. But sorrow was no Noveltie
S. John xvi. 33.	to her; for that faying of Christ, "In "this world, you shall have affliction," was in her verified, whose life contained more miseries than minuts, which she patiently underwent; knowing that the more distressed she was here, the more blessed she should be hereafter. And if we shall adde the light of Reason to the Evangelicall Truth, we shall soone perceive that a fatall

sadnesse haunted her from the Birth of her onely Sonne to His Buriall. When she was great with Him, and readie to lye downe, the inhumanity of the Bethlemites was fuch, that they confined her, and the LORD of all things to a Stable; and would not fupply her with as much as Linnen, a Mantle, and other necessaries wherewithall she might defend her selfe, and her sweet BABE from the moysture of the night, the sharpenesse of the winter, and other intollerable inconveniences. When her CHILDE was eight daies old, she saw Him loofe Bloud in His Circumcifion, which her divining Soule mifgave her, to be a Type of the deare Remainder He was to shed. Then againe her Minde was infinitely vexed for the butchery of those guiltlesse Children, which were murthered for the fake of her owne Innocent INFANT; of the forrow and miserie of whose Mothers, her tender compassionating Heart was a most competent Iudge. From this bloudy Massacre to save her Saviour, she was constrained (without taking leave of her friends, or disposing of what was

Life of the Blessed Virgin:

• Vernulæus faies tbat tbofe who flye from danger, travaile moft by night; and therefore it is likely our did fo. hers) to take her Flight with Him, & through danger,* darknesse, and horrour, to make her way into Egypt. When He was twelve yeeres old, she lost Him, an accident more grievous than any of the former; for heretofore, her study had been, to preserve What she had; now, her care was, to finde What she had not. What an Agony her Soule fuffer'd at the lamentable tydings of the beheading of her Sonnes Forerunner, I leave to the confideration of all thankeful Soules: for she could not without being stayned with ingratitude, but mourne for his absence, and violent departure out of the world, who had received fo much joy at her presence before he came into it. But above all these, the unequall'd Treacherie of *Iudas*, who deliver'd this LAMBE of GOD, as a prey to these Wolves; the infidelity of His other Disciples; the malignity of His Iudges; the cruelty of His Executioners, conspir'd to make her miserable. Nor is it unlikely that she bewailed the ingratitude, the obsinacy, and impiety of her Nation, who revil'd Him That bleffed them, and tortur'd

Him Who came to fave them. With what amazement, and sadnesse was her Heart furprised think ye, when the newes came of her Sonnes being apprehended? when she saw Him for saken by His Friends; bound by His enemies; accused before the High Priests; derided by Herod; despis'd by the People; scourg'd, and tortur'd by

the command of Pilate; His trembling, torne, and pierced; befmear'd with His Owne Bloud; and hung between two Theeves; then, and never till

then did the Sword foretold by Simeon, passe through her Soule. Luther faies Luther. this Prophecy of Simeon was spoken to

whole weight of forrow was to be laid. True it is, that many differ about the interpretation of this Sword. To cleare all doubts, we must take notice that the Holy

her, not to Ioseph; for on her alone the

Scriptures mention foure forts of Swords. The first is a Corporall, or materiall

Sword; and of this CHRIST speakes to Peter, "All that use the Sword, shall perish

"with the Sword."

The fecond, is a spiritual Sword, of

The Corporal Sword.

The Spiri-

140 Eph. vi. 17. The Sword of Scandall. Pfal. xxxiii.

Life of the Blessed Virgin:

which Saint Paul makes mention, when he faies, " Receive the Sword of the SPIRIT, "which is the Word of God."

The third, is a Sword of Scandall, or Ambiguity, with which the Apostles themfelves were strucken, when they forsooke their MASTER.

The Sword of Griefe.

Pfal. cv. Gen. xxxvii.

The fourth, is the Sword of Griefe, or Tribulation. With this the Prophet David averres the Soule of Ioseph to have beene pierc'd when his death was plotted first by his trecherous Brothers, next by his incontinent Mistresse.

That this Sword whereof Simeon Prophecied, could be no materiall one, is evident; in that we read not of any violent death she suffered. That it could not be the Sword of the Spirit, is manifest: for the Word of God was her daily delitious food at the same time when Simeon made this Prophecy. Origen indeed will have it to be the fword of Ambiguity or Infidelity: which erroneous opinion of his, is refuted by many great Fathers of the Antient Church, and by Franciscus Lambertus, an accute Protes-

In exposit. Evang. Lucæ cap. 2. tant Doctor of the Moderne, in these words: "Those, (saith he,) who will have this to

" be the Sword of Infidelity, are not to be hearkened to; for (befides that they can

" produce no proofe of this their opinion)

" it is contradictory to the Text, most rash, and most untrue. How can it be that the

"Sword of Infidelity should penetrate the

" brest of Gods Sacred Mother, into which, infidelity never made the least impression?

" From the beginning her Faith was most

"firme and intire. Let therefore those blasphemies, and wicked slanders of car-

" nall men be put to silence. I will attri-

" bute nothing to the Blessed Virgin, but what I reade in the Holy Writ, where

" she is pronounced Blessed, because shee

" beleev'd. We have many testimonies of her Faith; but of her Insidelity not one

"her Faith; but of her Infidelity not one word is extant in the Sacred Scriptures."

Yet this profane affertion is not a whit strange, or to be marvelled at in *Origen*, who held that Christ dyed for the *Angels*, and the *Starres*; and whose Soule was, indeed, no other than a *Mynt* of *Heresies*.

Melantton affirmes, that her forrow was

Melan. in

much asswaged by her Faith, which asfured her of His Refurrection. She knew she had borne the Messias, whose Bloud was to wash away the sinnes of the world. Wherefore she might well be amaz'd, distrustfull she could not be at all. HOLY Spirit certified her this was not a destroying Death, but a Triumphing. Her Faith, the oftener it was tryed in the Furnace of affliction, the brighter still it She stood with the affection of a Mother, the passion of a woman, but with the constancy and fortitude of a man, in beholding her owne Bloud spilt, her owne Flesh rent, and mangled before her face. With an unshaken Confidence, and a true internall Valour, she beheld His Body naked, and scourg'd; His Hands and Feet nailed to the Crosse: yet sometimes the strings of her relenting, mournefull heart were ready to cracke with the very thought of His cruell tortures, and afflictions; but as often againe they were strengthened, and comforted with a full affurance that He should overcome them all, and Death it felfe. She stood here

(her Sonne onely excepted) the prime Patterne of a follid Faith, and constant Patience, to all posteritie; in that neither the feare of Tribulation, of Persecution, of the Wracke, of the Scourge, or Death it selfe, could divide her from her Christ. She committed not that errour most incident to women, many of which gentle fexe perish in the midst of their Lamentations, and will neither admit of Counsell, nor Comfort. She did not teare her haire: scratch her face; batter her bosome; seeke to stifle her selfe; or gave any other desperate figne of a ragefull Sorrow; nor did she curse her enemies, or make imprecations for Vengeance, or fo much as murmur against them: but attended the sad Event with the same calmenesse of Minde with which this meeke LAMBE did His End. Her carriage was beyond the Levell of Censure; and in all things suitable to the modesty and gravity of such a Matron. She fear'd not at all the fury of the Iewish Souldiers, that environ'd her, but stood fecure, and fac'd Danger. Though she was an eye witnesse of His Passion, and

faw His Limbs diftended, and wrack'd; yet did not the evils she saw, wound her fo deep as those she heard. The Roman Fencers used to have Wards, or Covers to fave their Eares; she had greater need of fuch to barre the entrance of blasphemies able to provoke God (if His Mercies were not above all His Workes) utterly to deface Nature, and reduce the world to its first Chaos. She heard Him call'd a Drunkard, a Blasphemer, a Breaker of the Sabboth, a Lover of Publicans and Sinners, nay a very Divell, Who was her, and Gods Onely Delight. Yet did not all these killing objects, these impious flanders, drive her into the mercilesse gripes of Despaire; for she was confident that the Two Persons of the Trivity would not forfake the THIRD. Melantion

would not for sake the Third. Melantion commending this dismal Story to our sad and serious contemplation, adviseth us; That when Tribulations and Death it selfe come upon us, we should imitate this Holy Virgin, who mixed a Heart killing sorrow for His death with a joyfull assurance of His Resurrection. "Con-

" sider (saith be) what a Conslict the Faith " of Mary had. There was in her an " extreme Griefe, linked with Faith and " Hope. Let us in our death thus comfort " our selves, and harbour the same thoughts " with Mary, still fixing on God the eyes " of our Faith." And verily we must beleeve, that no small measure of Beliefe was required to temper and asswage so great a* forrow. If we conceive that she was fo without bowels, as not to grieve for the Death and Passion of her dearest, and only Sonne: we must withall beleeve with the Maniches, that He had a phantasticke Body, not made of his Mothers Flesh. No doubt, when (after man had left, and betray'd Him) she heard Him cry out that God Himselse had forsaken Him also, her teares, her sighes, her groanes, her countenance, her very posture, her dolefull voyce, all united their forces to expresse the greatnesse of her forrow. Listen and you shall heare her thus lament.

* Sophronius. fer. de Affump. Beatze Virg. maintains that she suffered more tban all the Martyrs, in that the pasfion of the Minde is greater than that of the body; and shee in Soule felt most, because ber love to Him was above all others.





HER LAMENTATION.

Her Lamentation is also expressed by S. Bernard, Serm. qui incipit, Signum magnum.



MY dearest Sonne, that Thou " Who healest others, shouldst

" Thy Selfe bewounded! That "Thou Who freest others,

" shouldst Thy Selfe be bound! That Thou "Who art the Fountaine of Life, and

" CREATOR of the waters, shouldst Thy

" Selfe be thirsty! That Thou Who

" cloathest all things, shouldest Thy Selfe

" stand naked! O my dearest Master, how

" hast Thou trespassed against this obdurate " Nation! that it should so thirst after

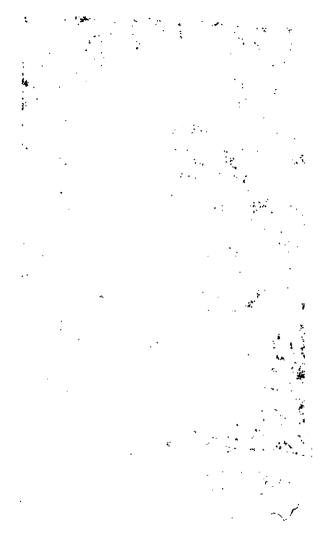
"Thy pretious Bloud? Thou wouldest

" have cover'd them under the wings of

"Thy gratious Providence, as a Henne

" doth her Chickens, but they chose rather

" to perish, than to come thither for shelter.



1

. . . .



... NENTATION.

MY dearest Sonne, that T? " Who healest others, food. " Thy Selfe be wounded! The "Thou Who freeft others. ! Thy Selfe be i und! That I' art the Fountaine of Lift, c Elion of the Waters, should fit Theu M " c' . . w a' things, mouldest Thy S. " Rend n de !! O my dearest MASTER, h " had I lou trefpaffed against this obdur " Nation! that it should so thirst aft. "Thy pretious Bloud? The would " have cover'd than under the wings "Thy gratious Providence, as e He. " doth her Chickens, but they chose rate " to perish, than to come thither for shelter.



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- "With them the dead are more sensible of Thy Passion, than the living; and their devouring Sepulchers more merciful then they themselves. O my Sonne, my
- "Sonne, that I should see Thee suffer,
- " and not be able to succour Thee! O that
 I were an Oblation as spotlesse, and as
- "I were an Oblation as spotlesse, and as "gratious in Thy Fathers Sight, as
- "Thou Thy Selfe; that all Thy afflic-
- "tions, all Thy torments might be mine.
- "Were my power correspondent to my will,
- " I would rescue Thee from Legions of
- "Thy enemies. But alas I am a weake
- "Woman; and all my strength lyes in my
- " tongue, which will onely serve mee to de-
- " plore Thy losse, and that I truely doe from
- " the very bottome of my heart."

Thus, or to this purpose, questionlesse she bewail'd Him Dying; but when she once beheld Him Dead (Love and Beauty being banisht that Face), and saw withall their malitious cruelty survive Him; when she view'd His very Carkasse pierc't, and Water together with Bloud slowing thence; when she had leisure to imbrace His Dead Body, to number His Wounds, to kisse

them, and to essay with the holy Water of her eyes to wash away His Stripes: she then was so wholly oppressed with anguish of Soule, that she ardently, at that instant defired her Soule, if possibly, might transmigrate out of her living body, into His dead one. True it is, that many affirme she felt not those torments which other women endure in Child-birth, who are liable to the malediction laid upon Eve: but if at His Comming into the world, she was not fensible of any paine at all, certainely at His Going out, the griefes of all women contracted into one, equals not hers alone. And affuredly, her forrow was much increased when she saw Mary Magdalen, and the other women so vehemently to grieve, whom His Death not so nearly concern'd as it did her; nor were they so able as she to judge of His Value. Then questionlesse in this, or the like phrase she renewed, and redoubled her Complaints:

S. Mary's Lamentation. "O my sweetest Sonne! I bewaile "mine owne, and the wretched condition of all those, whose Soules Thou hast

" feasted so many yeares with Thy mel-" listuous Language. My griefe is an-" swerable to my affection. If Samuel la-" mented the death of a reprobate King; "if David wept over wicked Absolon " with this exclamation, 'Absolon, my " 'Sonne, O my Sonne Abfolon;' can my " tears be too prodigally powr'd upon Thee, " who art Sonne to me, and RIGHTEOUS-" NESSE It Selfe? Who shall forbid, or hin-" der me from crying out, 'IESUS, my sweet "Sonne, O my fweet Sonne Iesus?" " If Thou didst weep over Ierusalem, as " lamenting her destruction then at hand, " shall I not bewaile Thy neere approach-" ing End? Thou didst then compassionate "the future ruine of those very stones, " which now with a filent gratitude seeme " to condole, and weepe for Thee. "Thou cam'ft to the Tombe of Lazarus, "Thou wert so farre from reprehending " the teares of others, that Thou wepft Thy " Selfe for company. Thy Owne Example " then warrants the justnesse of my griefe; " for when Thou wert living, the small

" paine Thou felt'st in the sleeping of Thy

"Foot was, and ought to be more to mee, " than the eternall sleepe of Lazarus could " be to Thee. And as Thy Teares for him " were tokens of Thy Humane Nature, not " signes of Thy Diffidence (in that Thou " knew'ft he would forthwith arise); so " are mine for Thee, witnesses of my " wretched estate, not of my distrust, who " am assured of Thy speedy Resurrection. " Nor doe I onely grieve my owne griefe; " for as for mans sake, I rejoyce in Thy "FATHERS Grace, who delivers Thee to " Death, and in Thy Charity who dost " suffer it: So likewise, in mans behalfe, " I am griev'd that he should be the cursed " cause of those Thy extreme Torments: " For as not to joy in the benefits Thy "Death hath brought with it, would " argue his ingratitude; so not to condole " for the Tortures that attend it, would " demonstrate his cruelty. And here I " faithfully promise Thee, that both I, " while life, and Thy Church, while the " world, doth last, shall yearely spend this " dolefull * time of Thy Tragicall Expira-

*S. Bernard

" tion in prayer, fasting, severity, of dis-

" cipline, maceration of the flesh, and con-" trition of the Spirit, as becomes Tby "mourneful Mother, and Thy gratefull

" Spouse to doe."

Thus condoling, thus bemoaning hers, and the generall losse, she attended His Herse to the Sepulchre provided by Ioseph, where never man was laid before; for it was not fit that Incorruptibility should fucceed corruption in the same lodging. This Fragrant FLOWER was no fooner fet in the ground, but she fent many a deare drop after it to fasten it at the root; for she knew within three dayes It should fpring up againe, not to grow in the earth, but to be translated into Heaven, there for ever to flourish, and perfume the Celestiall Habitation. Nor were her eyes, faith Damascen, closed with his Monu- Damascen. ment, but watched themselves almost blinde with a greedy expectation to fee the Temple of His Body built up againe, which three dayes fince was destroyed. After many a longing looke she espied the Tombe to open, and her onely Joy to issue forth, whom full well she knew by

dam pænosam, the Weeke of Lennance; and the bigb Dutch, Die Martyr Wocken, the Martyrs Weeke.

the Countenance and Figure of His Humanity, but farre better by the cleere

proofes of His Godhead; for the Graves delivered up their dead, many of which appear'd to their friends in the Holy City. Some, and those of great authority in the Church affirme, that after His Refurrection, she of all others saw Him first; and wheras the Scripture seemeth to inferre that Mary Magdalen first beheld Him, they thus expound it; That the Evangelists would not make His Mother the first Witnesse of His Resurrection (though indeed she was) knowing that her testimony by the Iewes would be more fufpected than that of Mary Magdalen. dare not positively conclude any thing herein, but I may fafely maintaine that this her delight for His Refurrection, counterpois'd her griefe conceived for His Death. In her was now made good that of the Psalmist; According to the multitude of the griefes of my heart, Thy Comforts have rejoyced my Soule, and that of S. Matt. v. her SONNE; Bleffed are they that mourne,

for they shall bee comforted.

4

And who makes question but that she who with fuch unutterable pleasure discover'd His Refurrection faithfully, and closely waited on Him, till His Ascention? She who was as inseparable to Him as His Shadow, without doubt, was on the Mount* Olivet, with other of the Faithfull, when in the fight of them all He Ascended. She heard, doubtlesse, His last Words: received His last Benediction: and her fight waited on Him, till the clowds imbrac't Him, which it in vaine essay'd to penetrate. What Soule not it felfe transported with the view of a Heavenly Object, can suppose, much lesse expresse what her contentment was, when she saw her owne Flesh slye above the reach of envie, into the Armes of When she beheld this High PRIEST, (His Sacrifice ended, and God fully appeas'd) enter Heaven there to fit on the Right Hand of His FATHER, and to be the uncessant and eternall MEDIA-TOUR betwixt Him and man? With bended knees, erected hands, and eyes, she worships Him ascending, and when her sight

* Epiphanius contra hæref. & libel. Ætij. failes, her Adoration continues. Her Zeale passeth all the orbes betweene Him and her, with greater facility, and fubtility then the Lightning shooteth through the Ayre. Great is the Vigour and Force of the Spirit, when all things else set apart, it is wholly intentive on the Meditation of its CREATOUR. When by contemplation, it is separated from the body, it thinkes onely on Him, lives onely to Him, and is (as it were drown'd) in an inundation of His Love. When it hath extinguisht the scorching lawlesse desires of the flesh, and kindled the holy ones of the Spirit; the body rebels no longer, but becomes obedient to it in all things. When it hath once fixed its eyes on this Beloved Object, it never removeth them thence. When it is once illuminated with the beames of the Holy Ghost, it is presently turn'd into all Eye, all Spirit, all Light; no otherwise than those things the fire once layes hold on, are turn'd into fire it selfe. Of those who live in Wedlocke, it is faid that they are two in one flesh; and why may it not be said of

CHRIST and the Soule wedded to Him, that they are two in One Spirit? if ever it might be reported of any, furely of this Holy Virgin, who (though she was devided from her REDEEMER in Body) yet in Soule she was united to Him. When her eyes were growne dimme with her so long dwelling on that part of Heaven where they left, and lost Him, she cast them downe on the earth, the poverty whereof she commiserated, in that it was deprived of this one IEWELL, in value above all it had left. she returnes into the Holy City, not disconsolate, and dejected as other women are when they lose their onely childe; but with a cheerfull look for her Sons Victory, Who had triumphed not onely over the Iew, but Death and Hell it selfe. made her will lacky GoDs; and though she defired to be disfolved, and be with CHRIST, yet fince it was His best Pleasure she should continue longer here below, fhe readily affented, refolving by her example on earth, to furnish Heaven with

Dammianus sayes, that after her

Saints.

Dammianus.

Idelphonfus. Serm. 5. de Affump. Virg.

faith *Idelphonfus*, is onely knowne to God, the fearcher of hearts; and to the *Angels*, her diligent Visiters. The reason which many alledge, why neither the rest of her

and that she there received the first Fruits of the Spirit. After which time we reade no more of her in Holy Writ. For where, and with whom, how strictly, and how piously, she liv'd after the Ascention of Christ, till the houre of her death,

life, nor death are penned by the Holy Evangelists is this, that the Apostles were so busied about the Conversion of the Iewes and the Gentiles, & enlarging of the Christian Church, that they had no time to fet downe the particular Acts of her life, after her Sonnes Ascention, nor the feverall Circumstances of her death, as where, when, and how she dyed. Some Authours peremptorily maintaine (upon what ground I know not) that she liv'd to her feaventieth yeare, and to her last houre dwelt in Ierusalem, neare to her Sonnes Sepulchre. Others upon no better warrant, averre that she went with Iohn into Asia, and continued with him at Ephesus till her death; and urge the authority of Ignatius, who affirmes that S. Ignatius. the wrote to him in these words, "I will " come with Iohn to see thee, and thy " friends, &c." Concerning her death, fome avouch that the Apostles, and the most eminent of the Primitive Church, were present at it. Damascen saith that CHRIST was also there in Person, and that

He thus spake to her: " Come My Blessed

ier. de dormit. Virg.

Serm. de dormit. Virg.

prison; a laying downe of a burthen; the end of a Pilgrimage; the unmanacling of the Soule; the discharging of a due debt to Nature; the returne into our true Country; the dore that opens into a never fading Life; the entrance into the celeftiall Kingdome; and the Vsher that was to conduct her to her Blessed Saviour, with Whom she had mentally conversed ever since He left the earth: Since which time there be who avouch that she never willingly saw any man.





HER ASSUMPTION.



HE same modesty I have shew'd in treating of her Death, I shall reserve in discoursing of her Assumption;

which by many of the Fathers, all of the Romish Church, and some of the Reformed, is held for an undoubted Truth, though upon no sounder proofes than the former produce concerning her departure hence. Bullinger directly backs this opinion.

Bullinger. Lib. de origine erroris, cap. 16.

"We doe beleeve," faith he, "that the "Wombe of the God-Bearing Virgin, and "the Temple of the Holy Ghost, that is,

"her Sacred Body, to have beene assumed in Heaven." Brentius leaves it in-

different to us to believe whether or no she ascended in Soule, in body, or both.

Brentius.



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· Life of the Bleffed Virgin:

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Pf. cxxxii.

" shee brought forth her Sonne without " paine, a curse laid on all other women: " so might it well be that shee who was "without sinne, might overcome Death, "the reward of it." Some goe about to prove it by the Text, "Arife LORD into "thy rest, thou, and the Arke of thy Sanc-"tification." Nay, I have read a moderne Oratour, who thus elegantly describes the manner of it: "When," faith hee, "the "Soule of this Sweet One, realtuated her "body, she arose in Triumph from her " Sepulcher, and was assumed into Heaven. "In her passage thither, the Orbes bowed, " and bended themselves to make her a tri-" umphant Arch through which shee might " passe in greater state. The Sunne, with " his brightest Beames, imbrac't her, that "it might be said, A woman was cloath'd "with the Sunne. The Moone flooped to

"her, that it might be divulg'd the Moone was under her feet. The brightest of the Starres interwove themselves to make her a radiant Crowne, &c." But this de-

fcription is no more Theologicall, than the confent of the Orbes is Philosophicall;



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"It might well be," faith he, "that as " Enoch was translated in body into Heaven, " and as many bodies of the Saints did rise "with CHRIST; so Mary also might in " body be assumed into Heaven. But most " certain it is that she obtained everlasting "Felicity." And some ther be who demand why God might not manifest His Power by her, privy to fo many Divine Secrets, and Mysteries, as well as by an Angell, or as by Elias, who after long prayer, was taken up in a Fiery Chariot. Some againe, (who hold that the Dead who arose with Christ, ascended with Him into Glory, and were not againe reduc't into Ashes) thinke the Assumption of Mary altogether as likely.

Damascen saith, "the Workes of the "Deity are therefore possible, because "Omnipotent; and that there are some "things, which though they are wholly "omitted in Holy Scriptures, yet upon "evident reasons they are believ'd;" and exemplifies his position in the Assumption of the Virgin Mary. Dammianus argues thus; "That as conceiving without sinne,

Homil. 1. in Die Affump. Virgin. See Athanasius on this very point, a Father of great repute, both with the Latines and the Greekes in his ferm. in Evang. de sanctisfima Deipara. And Iohannes Rivius in bis Booke de abufibus Ecclefiæ tbough hee dares not maintaine ber corporal Assumption; yet hee will not deny it, as being a thing probable enough. Damascen.

Dammianus. Pf. cxxxii.

" shee brought forth her Sonne without " paine, a curse laid on all other women: " so might it well be that shee who was "without sinne, might overcome Death, "the reward of it." Some goe about to prove it by the Text, "Arise LORD into "thy rest, thou, and the Arke of thy Sanc-"tification." Nay, I have read a moderne Oratour, who thus elegantly describes the manner of it: "When," faith hee, "the " Soule of this Sweet One, reactuated her " body, she arose in Triumph from her " Sepulcher, and was assumed into Heaven. "In her passage thither, the Orbes bowed, " and bended themselves to make her a tri-" umphant Arch through which shee might " passe in greater state. The Sunne, with " his brightest Beames, imbrac't her, that " it might be said, A woman was cloath'd "with the Sunne. The Moone stooped to " her, that it might be divulg'd the Moone " was under her feet. The brightest of the "Starres interwove themselves to make her " a radiant Crowne, &c." But this defcription is no more Theologicall, than

the confent of the Orbes is Philosophicall;

and is no way correspondent to the dignity of our Sacred Subjest, on whose triumphant Entry into Heaven, having beene a faithfull, and reverent Attender, I will now returne to vindicate her Honour here on Earth, and make an Apology to Christians (with shame, and horrour I speake it) for Christs Owne Mother.





"It might well be," faith he, "that as "Enoch was translated in body into Heaven, " and as many bodies of the Saints did rife "with CHRIST; so Mary also might in " body be assumed into Heaven. " certain it is that she obtained everlasting And some ther be who demand why God might not manifest His Power by her, privy to fo many Divine Secrets, and Mysteries, as well as by an Angell, or as by Elias, who after long prayer, was taken up in a Fiery Chariot. Some againe, (who hold that the Dead who arose with Christ, ascended with Him into Glory, and were not againe reduc't into Ashes) thinke the Assumption of Mary altogether as likely.

Damascen saith, "the Workes of the "Deity are therefore possible, because "Omnipotent; and that there are some "things, which though they are wholly "omitted in Holy Scriptures, yet upon "evident reasons they are believ'd;" and exemplifies his position in the Assumption of the Virgin Mary. Dammianus argues thus; "That as conceiving without sinne,

Homil. 1. in Die Affump. Virgin. See Athanasius on this very point, a Father of great repute, both with the Latines and the Greekes in his ferm. in Evang. de sanctisfima Deipara. And Iohannes Rivius in bis Booke de abufibus Ecclefiæ tbough hee dares not maintaine ber corporal Assumption; yet hee will not deny it, as being a tbing probable enough. Damascen.

Dammia-

mination of the Church of England, whose not Connivence alone, but Approbation I know I shall have, in boldly affirming that she was a Transcendent Creature, not to be ranked in respect of her Worth, with any of her sexe, but to have a place assign'd her apart, and above them all; being not to be considered as a meere Woman, but as a Type, or an Idea of an Accomplisht Piety.

They who uphold the latter of the aforesaid opinions, erre not so much, in my judgement, in the adoring extreame, as some too severe maintainers of the former doe, in the neglecting. They are so farre from praising her themselves, that they most unjustly deprive her of the Praise given her by others. The Puritans in generall, but especially the obstinate Non-Conformists of this Land, are those I meane, who as in their course Oratory they called Queene Elizabeth, Queene Besse, so they give this Holy Virgin no higher a Stile, than of *Mal, Gods Maide. They reject all Testimonies of her Worth, as Haile, Mary, Full of Grace: The LORD is

* I have
both heard
these irreverent speeches,
and read
them censurd

with thee; and, Thou hast found Grace with GoD; and, Hee that is Mighty, hath magnified mee; and All generations shall call mee Blessed; and, Blessed is the Wombe that bore Thee; and Blessed are the Paps that gave Thee sucke; and whence comes this that the Mother of my LORD should come to me? and, Blessed art thou amongst women; and, Blessed is the fruit of thy Wombe. They abhorre to heare her call'd Domina, Lady, or Deipara, God-Bearing, few of them being so learned, even in their owne Faculty, as to know that they who so stile her, thinke not that the GOD-HEAD proceeds from her, but that she brought forth Christ, in Whom was the Union of Both Natures: and therefore, they being inseparable, she must by strong consequence be deliver'd of both God and Man. And why are they deterr'd from giving her these honourable Epithites? Because forsooth they challenge to themselves a greater measure of knowledge, but a lesser of Piety, than did their Ancestors. By disclaiming words, and phrases familiar to Antiquity, and by

in a Manufcript of a most learned Doctour of the English Church. And this is very credible to al fuch as beare and peruse tbeir illiterate Sermons. full of invectives against the antient Saints, and Fathers of the Church; and abounding with predications of their ozune ignorant Bre-

thren.

inventing new, lesse reverent, and fignisi-

cant; they give all men to understand that they had rather be reputed good Grammarians, than Christians; and had rather give Names to the Church, than accept them from her; and cherish prophane Novelties, rather than allow of Reverent Antiquities. They wrest many places of Scripture to prove that CHRIST Himselfe slighted and rebuked her, which depravations of theirs (were my Readers Turkes) I would draw into the Light and lay their deformity open to all; but it is needlesse (I trust) to informe a Christian, that He Who hath said, Honour thy Father and thy Mother, would furely never breake His Owne Commandement: and by flighting His Mother, trench upon a finne of all others most detestable in His Sight, Ingratitude. Of one thing I will assure them, till they are good Marians, they shall never be good Christians; while they derogate from the dignity of the Mother, they cannot truely honour the Sonne. They are, I confesse, much more

favourable to her, than the Iewes, but by

farre more detracting from her than the Turkes: which Affertion of mine is strengthened with evident proofes both out of the Iewish Thalmud, and Turkish The Iewes call her Thlua, as much as to fay, Butcheresse, or the Wife of a Butcher; and Sono, a publike Sinner; and Thmea, one polluted with all manner of uncleane and filthy luft. And all of their Religion are enjoyned in solemne Prayer made in their Sinagogues thrice every day to curse Christ, His Mother, and all the Christian Sett; as is to be found at large, in the third Booke of the Thalmud, wholly compos'd of ridiculous fables, groffe errors, and horrid blasphe-True it is, that the Turkish Alchoran now acknowledgeth Christ to be God, and now againe denies Him; taking Him in at the fore-dore, and shutting Him out at the backe; yet doe they hold Him the greatest of Prophets, next their Ma-But His Mother they magnifie above all women that ever breathed this Let us heare this Oracle speake, in all things else false, but in this most

The Iewish Thalmud.

The Turkish Alchoran.

172	Life of the Blessed Virgin:
The Al-	true. These ensuing are the very formall words of the Alchoran: "O Mary, excel-
choran.	"lent above all men and women, who per- "feverest in the study of God Onely."
Againe.	And in another place; "O Mary, God" hath chosen thee, and purified thee; Hee
	"hath elected thee to make thee famous above the women of all Ages:" and
And againe.	againe; "Mary by behaving her selfe
	"wifely, is guilty neither of malice, nor any wickednesse, which caused us to breath
Lastly.	"our soule into her." Lastly, "that many men have beene perfest; but no woman
	"was ever found perfett, but Mary the Mother of Iesus." But though Truth
·	is to be imbrac't where ever we finde it, yet it will appeare more gracefull in the
	mouthes of <i>Christians</i> , whose most learned, most eloquent, and most judicious <i>Doctour</i> ,
S. Austin	we will produce, giving this Testimony of this our dearest Lady. "Except (faith
lib. de nat. & grat. cap. 36.	"he) the Holy Virgin Mary, (whom "for the Honour I owe my LORD and
	"Master, I will not name when finne is my "fubjett) whom to have had Grace infus'd
	" into her, wholly to subdue sinne, wee know

" by this, that shee was thought worthy to " conceive and bring forth Him, Who af-" furedly was without sinne: This Virgin, " I say, excepted, if we could recall, and " assemble together all the Saints departed, " and should aske them, if they were with-"out sinne, they would unanimously thus " answere: 'If we should say we have no " 'finne, we deceive our felves, and there is "'no truth in us." But because the Fathers are no way suspected of neglect towards her, we will spare their Verdicts, and chiefly insert their Commendations of her, who were the first Reformers of our Church. Luther shall be their Leader. who faith, "That none but the Virgin " Mary either was, or ever shall be so Holy: "That the FRUIT of her Wombe shall be " Blessed, since no other conceives without " pleasure and sinne:" and againe; " In Againe. "this is Mary Blessed, That so great Gifts " are given to her, as surpasse humane un-" derstanding. For hence all Honour and " Beatitude proceeds, that in the universall Ţ. " humane Race one Person should be supe-

"riour to the rest, to whom none should be

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174	Life of the Blessed Virgin:
Againe. Once more.	"equall, because One and the Same SONNE is common to her with the Heavenly Fa- "THER." This he applyes to that saying of Mary, "Hee that is Mighty hath mag- "nisted mee," Sc. The same Author in another place sayes; "Mary is our Mo-
• Calvin.	"ther, Christ our Brother, and God" our Father, and that all this is true, "the Faithfull by effett doe finde." Calvin cals her his Mistresse. "Wee willingly "(south he) take Mary for our Mistresse to
* Thob Eraímus was not a Reformer of our Church, yet be is much fuf- pected by the Romish Church, and most fervice- able to the Protestant in the fetting out of the Fathers. Occolampa- dius.	"whom to be never so little ill affected, I hold to be a most certaine signe of a re- probate minde. She who is above all, Uneene of all, whom God, above all, hath honoured, should not she be esteemed among st all the most eminent?" Bucerus
Bucerus.	protesteth; "That a Godly minde will not "judge, but charitably, and piously of her," who brought forth Christ our Lord."

Bullingerus concludes; " If Mary be Bullingerus. "Blessed among st all women, and to bee " pronounced Blessed by all Nations, most " cursed are the Iewes, who never cease to " revile and slander her; and most unhappy " are those Counterfeit Christians, who " (being little better than Iewes) robbe her " of the praise due to her. Needs must " shee be indued with a singular, most select, " and perpetuall Virginity and Purity, who " is especially chosen by God to be the "Temple of his Sonne, and the Mother of "the Most Holy." Now if any of these contradict themselves by pulling downe in other places those Trophies of her Praise, which here they have erected, they are to be answered as the Satyre did the Man with whom he faid he would no longer converse, because he saw hot and cold breath to iffue from the same mouth. But to leave them; all parts of the

world have produced Admirers of her Worth:—Syria hath brought forth E-phraim: Antiochia; Saint Chrysostome: Capadocia; Saint Basill, and Saint Nazianzen: Constantinople; Germanus, and Proclus:

Dalmatia; Saint Hierome: Germany; Rupertus, Albertus, and Agrippa: England; Bæda: France; Bernhard: Spaine; Alphonsus: Italy; Aquinas, and Bonauenture: Affrick; Saint Cyprian, and Saint Austin: Greece; Dionysius Areopagita, &c.

To these succeed samous Christian Poets, Antient and Moderne, who have written Pannegyricks upon her, as Bæda: Gregorius Nazianzenus: Innocentius Pontifex: Attius Sanazarius: Adam de Sancto Victore: Alcimus Avitus: Antonius Muretus: Aurelius Prudentius: Baptista Mantuanus: Claudianus: Franciscus Petrarcha: Godfridus Viterbiensis: Hieronymus Vida: Paulinus: D. Philippus Menzelius: Rudolphus Agricola: Sedulius: Venantius Fortunatus, &c.

To these I adde many Emperours, Princes, and Princesses, and a world of devout Great Ones, who have beene her professed Admirers, as Constantine the Great; Charles the Great; Pulcheria Augusta; Henry the Second, Emperour; Alphonsus the Chaste, in Spaine; Edovar

dus, in Hungarie; Bolislaus, in Polonia; Venceslaus, in Bohemia.

All which are Canonized for Saints, and have erected and dedicated Temples to her Memory. Neither have the Princes of this our Ile beene defective in doing her all possible Honour, and in Consecrating Chappels, and Temples to her Memory. Fredericke the Third Emperour, made the Contemplation of her, almost his onely food. Stephanus, King of Hungarie, called his Kingdome the Marian Family. In this glorious Family, whole Kingdomes and Common-wealths have enrolled themselves. My Arithmeticke will not ferve mee to number all those who have Registred their names in the Sodalitie of the Rosary of this our Blessed Lady; the Originall of which is derived from the Battaile of Naupactun, gain'd by Iohn of Austria, and the Christians, which Victory was attributed to her Intercession with her Sonne. The Colonian Sodallity first instituted, had out of Lovaine, 4000. out of Brabant, 30000. out of Gueldria, 4000. out of Holland and Zeland, 7000. &c.

Life of the Bleffed Virgin:

Many Holy Orders also are of this Sodality, as the Benedictines, the Cistertians, the Franciscans, the Carthusians, and many others. If all these Testimonies and Examples of great, worthy, and pious people, will not move us to honour her; we shall be judg'd both unworthy of this life, and ignorant of that better to come. For shame, let not us alone deny her that Honour, and Praise which all the world allowes her.

After these impartiall Witnesses of her Worth, we will place those divine Priviledges imparted to her by the Almighty, for which we have (if that alone were sufficient) the Authority of many pious, learned men.

1 Priviledge.

First, they affirme, that her chaste eyes sent forth such Divine Beames, that (though her Lovelinesse moved not onely all mindes to honour her, and all eyes to gaze on hers) yet they never kindled an unholy fire in the most Adulterate bosome. A facred Priviledge, peculiar to this Saint alone; for it was the will of her Omnipotent Sonne, that neither Sathan nor

his Ministers should conspire the overthrow of that chiefe Temple of His Spirit, which His Flesh had inhabited so long: nor any impure thought ayme at the mudding of this purest Fountaine. Whether her Prophetick Soule forefaw the fnares of the ungodly, and so shun'd them, they fay not; once for certaine they averre, that Temptations aym'd at her, broke like Haile against a Rocke; nor could all the Engines of the world, the flesh, and the Divell hurt her more, then can the vapours arising from the earth, reach the holy Inhabitants of Heaven. And this opinion (for ought I know, I submit it to better Judgements) may without, or profanation, or blasphemy, be admitted into all honest bosomes: for if, beyond the power of Nature, He preserved Ionas entire in the Whales Belly; if He protected Daniel from the ravenous Lyons; should not He secure her from Corruption, whom he had adorn'd with fo many Vertues and Dignities?

Next, they hold, that she was not onely 2 Priviledge. without blemish, but her very lookes sent

Life of the Bleffed Virgin:

forth fuch Heavenly Rayes; that whosoever beheld them, drew thence a Vestall Fire that never went out, and vowed an everlasting Virginity. If this be a Truth, it is a curious one; and it is not materiall at all, whether or no it be beleeved, or rejected.

3 Priviledge.

Thirdly, that she conceiv'd and bore her Sonne, not onely without paine (the common curse annexed to Childe-bearing), but with infinite delight. This also is a Curiosity; and of no importance whether it be swallowed or no.

4 Priviledge.

Fourthly, and lastly, that she had a frigidity of Soule, which quencht in her, all heat of carnall concupiscence. This last priviledge is implyed in the first; and may perchance safely be received. The truth is, we may securely give her all humane Attributes (not encroaching on the Divine) for she was in dignity above all, but God Himselfe. Faith, and Charity, the fulnesse of the Law, were in her at full. She was in an active, and contemplative life, admirable. The tongue, esteemed the worst part in a woman, was

in her the best; which well might charme eares; offend them, it could not. Soule weigh'd her Conceptions, and gave them a rayment of Vertues owne hiew; for certainly fo cleere thoughts were apparell'd, in as faire words. She who both after her Conception, and at other times, is commended to us by the Sacred Scriptures, for laying up all Holy Sayings in her heart, can we imagine that she could speake amisse? Neither could she commit ahy undecent act, who liv'd in a Light to others inaccessible. They who maintaine that for a time the whole Militant Church was in her alone, have probability to backe them; for I know not in whom else it could remaine, when his Apostles, Disciples, Friends, Kindred, and all others forfooke Christ, she onely excepted, who would not leave Him, Who from before His Birth, had stucke to her. I will conclude with this Affertion: That if ever the Soule of any mortall enjoyed here on earth, the embraces of her Heavenly Spouse, and tooke from Him a kisse, sweeter than all the Easterne Odours, this was she.



APOSTROPHE AUTHORIS.



ND here, O Bleffed Virgin! "I leave to discourse further " of thee, and direct my speech

"to thee. O thou Eternall

"Glory of thy Sexe! had the Queene of "Sheba seene thee, as she did Salomon,

" shee had not so soone beene delivered out

" of the Trance into which her Admiration

" cast her. In thee shee might have dis-

" covered all the perfections of which wo-

"man kinde is capable, who wer't indeed

" vertually thy Sexe. In thee Aspatia might

"have found ber Modesty; Livia, her " Prudency; Sulpitia, her Majestie and

"Gravity; Cornelia, her Patience; Lu-

" cretia, her Chastity; Porcia, her Forti-

"tude; Tanaquill, her Industry; Plau-

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"tina, her Frugality; and all these in " eminency. But why talke I of the Hea-"then to thee, who didst not onely outstrip " in manifold Vertues all the Femall, but "the Masculine Saints themselves? Thou " didst excell Abel in Innocency; Abra-"ham, in Faith; Isaac, in Obedience; "David, in Gentlenesse; the Prophets and "Apostles, in Piety; and the Martyrs, in " Patience. O thou whom Heaven would " have of the same Constancy, Purity, and "Sublimity with it selfe, thou art so farre " from having an equall, that all thy sexe "cannot afford a worthy witnesse of thy " Excellencies! O thou Mother of the true "Moses, who never put on the yoke of " Pharaoh, but stood free in the middest of "Egypt! Thou Rodde of Iesse, alwaies " straight, who broughtst forth the FRUIT " of Life! thou wert here a terrestriall " Paradice, whereinto Serpent never en-"tred; on which Gods malediction was "never impos'd; and hast no doubt, now " in the Calestiall Paradice a conspicuous "feate above all the Angelicall Orders,

" and next thy Glorifi'd Sonne Himselfe.

" For if CHRIST Promise to all His fellow " feeling Members, that if they suffer with "Him, they shall raigne with Him; if "they dye with Him, they shall live with "Him; what eminent place in Heaven " shalt thou have assigned thee, who in " Soule didst suffer for Him more, than all "His Martyrs? O thou bashfull Morne "that didst precede and produce our Sunne! "Thou Circumscription (if I may so say) " of the Uncircumscribed! Thou Roote " to this HERBE of Grace! Thou Mother " of our CREATOUR! Thou Nurse to Him " by Whom all things are fed! Thou Com-" prehender of the Incomprehensible! "Thou Bearer of Him Whose Word suf-" taines the Globes! Thou who didst im-" part Flesh to Him, Who wanted nothing " else! Thou Sarah, thou Mother of many " Nations, who broughtst forth our Isaac, " our Laughter, when a just Sorrow con-" ceiv'd for a losse esteem'd irreparable had " clouded this inferiour World! O pardon, "Gratious Princesse, my weake endeavours "to summe up thy Value, which come as

" short of thee, as my head does of Heaven.

" Nothing that is not it selfe glorified, can "expresse thy Glory to the height. " deserv'st a Quire of Queenes here, and " another of Angels in Heaven to fing thy " Praises. Were all the Earths Brood, "the Droppes, the Sands of the Sea, and "the Starres of Heaven tongued, they could "not all expresse thee so well, as a silent "Extasie. I confesse, O my Sweetest Lady! "that now I have said all I can of thee, I "have but done like Timanthes, a great "Master in his Art, who being to expresse "the vastnesse of a Cyclops in a small ta-" ble, drew onely his Thumbe, by which the "Spectators might judge of his large pro-" portion. To give thee an estimation an-" swerable to thy Merit, is a thing impos-"fible. I must therefore be content to doe " by thee, as the antient Heathen did by the "Images of their Gods; on whose heads, " when by reason of their height, they could "not place the Crownes, offer'd to their "Deities, they humbly layd them at their " feet."

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